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**REAL MAN IS SPIRIT,
OR,
REASONABLENESS OF CHRISTIANITY.**

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THE REAL MAN

IS A

SPIRIT ONLY.

KNOWLEDGE OF THE MEANS AND MODES OF HIS CREATION,
EXISTENCE, AND SUBSISTENCE; AND OF HIS REFORMA-
TION AND REGENERATION IN THE STATE AND
IN THE CHURCH; IN DIRECT OPPOSITION
TO UNIVERSAL EXCLUSIVENESS,
AND IN TOTAL RENUNCIATION
OF THE PRINCIPLE AS
EVIL IN ITSELF;

IS THE SUBJECT OF THIS WORK.

CHAPTER I.

WHAT IS THE HUMAN PRINCIPLE OF MANHOOD?

Certain circumstances connected incidentally with its publication, are shown by an appendix at the end of this number, but it will be transferred to the end of the volume when all the chapters have been published ready for binding—which the reader may consult.

By R. L. FARNSWORTH,

A servant of the LORD JESUS CHRIST, and a member of the St. Paul Bar.
Res. No. 4 Union Street, Suburban Hills, Dayton's Bluff,
St. Paul, Minn.

Jan. 1, A. D. 1876, and Centennial Year of the U. S. body politic.

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DEDICATION.

THIS WORK,
IN HUMILITY, IS MOST CORDIALLY DEDICATED
TO THE SINCERE AND HONEST MEN
OF ALL NATIONS,
OF ALL POLITICS, AND OF ALL RELIGIONS,
WITH NO RESPECT OF PERSONS,
WHO ARE LOVERS OF KNOWLEDGE,
AND OF GROWING WISE.

CENTENNIAL CONFERENCE.

With Friends to Whom this Work is Dedicated,

Exchange of Thoughts by Books, Periodicals, and Newspapers, and Mutual Acquaintance and Friendship, are earnestly sought, inviting all to a Friendly Conference and Comparison of the Knowledge of each one upon its several Respective Merits, that all, after such Full, Free, and Fair Contrast, may, in their own unimpinged Freedom and Reason, choose for themselves, only what each shall find Good and True, wherever found.



CHAPTER I.

1.—WHAT IS THE HUMAN PRINCIPLE OF MANHOOD?

There are primary, essential, and indisputable things above all proof.

Things certain need no proof; but only things doubtful. There are gradations in the principles of materialism successively, from the sun in his heat and light, to his most ultimate product of acknowledged inert dust. All the successive degrees of these material principles are acknowledged as certain principles, requiring no other proof of existence than their actual realizations to the consciousness of mere sensuous manhood.

Nor is the existence itself of this mere sensuous manhood itself,—as comprehended by itself, and originated and grown, as supposed, by itself, only out of and from sensuous principles alone,—such a subject of doubt as to require any proof whatsoever of its own existence itself.

Then, it is a *positive being and existence*; in that degree, and in those principles of such degree, as comprehended by itself, and constituting its own mere sensuous life and sensuous degree of manhood.

Its realization of any principles or degree of life above its comprehension, in its own sensuous principles, and above the consciousness of its own developed faculties, from its own mere sensuous life *in that plane*, must be an impossibility.

The sphere of its life of necessity is limited to the enjoyment of its five senses, in their uses of all the sensuous principles of materialism. The ends, causes and reasons

embodied in and constituting every intention and motive,—affecting their life at all, as to every principle and quality of that life,—must be material and of this world; that is, so far as its knowledge and consciousness is concerned and understood.

How very meagre must be the knowledge and conscious life-experience of a being in but sensuous, or but the initiative degree of a manhood of the undeveloped faculties of freedom and reason above the mere sensuous plane of life, and wholly in but an embryo state of the mere beginning of human life.

Its whole life-experience is entirely limited to its own mere existence itself, and that of the material things surrounding it. Of what is its own entity, in principle and in quality; and in origin, in existence, and in its real subsistence; it has no understanding whatever. It does not know but its power and motion are intrinsic in itself, and living or perpetual, until taught by others, who themselves have been taught by others successively, until persons are reached who have received a direct revelation from the Spiritual World.

Man when born, at this day knows nothing whatever until taught by others in an external way. Hence, in himself and of himself, he is inferior to the instinct of all beasts, birds, and even insects; and this but seed-principle of humanity, with the quality of its principle of capacity for unlimited improvement from principle not of himself, forever; constitutes the perfection of its organism of life.

This *naked faculty* of human principle as a seed—nothing in itself but a mere initiative faculty itself, for becoming something in principle and quality from SOMETHING, in absolute dependence in every realization of pleasure and delight—is an order of life established for the reason, cause and end of preventing an abortion of manhood in the *nothingness of egoism*. How can, therefore, this blight, to human faculty, of egoism, result to any being but the willful fool in heart, who must thereby forever

of necessity remain a mere serpentine creature, confirmed in the supreme selfishness of self-worship; that is, of the worship of *himself*, an *idol* inferior to all living things?

The appearance, to mere sensuous manhood, that a man's life and all its realizations, and faculties, and its virtues, and its pleasures and enjoyments, belong wholly to its mere material organism of natural body, and are predicable only of its organism of the five senses, is so all-controlling to our hereditary and depraved nature when tempted, between right and lawful and wrong and unlawful pleasures, by forbidden gratifications and motives, that we are seduced by their allurements little by little at first, and more and more as by looking upon them we are increasingly affected by them. At last, under the growing power of wrong habit, we begin to confirm this *illusory appearance*, as *our license to indulge in forbidden life*.

The *abortion of negative manhood* is the *effect* of such confirmation of such *false appearance, consummated*. How is it possible for a mere seed, or but faculty for developement into real manhood, from the sole principles that make all the real virtues of that manhood,—when all the supply and aliment of such principles of higher-life are absolutely cut off by confirmed negation of them,—to progress to any higher life?

All growth in real manhood is entirely dependent on the development in man of the state and character of the *positive acknowledgment* of every principle and quality which makes that manhood. This state, the most essential of all things to the very beginning of all operation of the naked faculties of freedom and reason in all degrees of life and progress, can only be enjoyed by any one by labor and positive effort. And it is perfected by and in six days or distinct states of labor, in *the sweat of the brow*, in keeping the divine ten commandments of renouncing immoralities and vices of actual life, for opposite virtues and moralities.

No one is practically affected by any principles of any degree of life except by their realization in actual life. A man can make any good or evil, truth or falsity, of any degree of life anything to himself only by actually becoming principled in the same in the actual life, and the actual enjoyment or gratification of it. That is, we can know anything only by living its pleasure or enjoyment.

As sensual or serpentine manhood *thus knows* all the principles of its own life, so does all higher degrees of superior manhood know all the superior principles of its better and more real life. If this inferior man was negative as to its own principles of its inferior life, that life must perish by that negation.

These inferior principles,—of this inferior, because but initiative manhood,—from the fact of their being to it the positive things of actual life, are its all in all; and they are the full measure, as its fountain of life, of the height and degree of that life, which can never rise in its own principle above the source thereof.

Hence, the life that lives only on the plane of sensuous life, sensuous principles and their sensuous qualities, by confirmed negation of all life and principles and qualities, of everything above this life, can but prostitute all principles above its own plane, in hypocrisy. If it uses the principles of civil justice and equity in overt acts, and of rational moral honesty in decorum of life, it can only be done from mere policy to gain power, reputation and property selfishly; because such policy is the best pay to selfhood and its instruments

It is as near nothingness as blighted faculties can become, by any process of reduction and demoralization towards it. It is negative as to all the understanding of all the higher degrees of the principles and qualities of all progressive life; and is negative as to any acknowledgement of them, and of any confidence or faith in them; and thence, is negative as to being affected at all by them; or as to any choice of them

for their own quality and principle, that constitutes any governing end, motive or principle of life: by which negation, in its sensuous plane of life and its realizations, all things above that plane must of necessity be as nothing to such negative sensuous manhood.

Manhood that has grown to the next higher degree of analytical or rational understanding, in moral light, can perceive and comprehend the relations and correspondence between all effects and their producing causes respectively, and that these are absolute in every instance, and as certain as any mathematical demonstration. Hence, that all created forms of universal life are but forms of principles and qualities receptacular of but derivative life, is certain. For every created thing is but an effect of CAUSATION, and so is existence and subsistence.

There can be no proof of the virtues of the principles causative to effects, except in their *fruit*, which is in the realizations of their effects, in actual *life-experience* and *consciousness*; and also the realization of the product of their *proper fruit*, in the *lives* of others. Herein is their *real use*, and glory and moral and rational beauty, which makes their good.

If the entity, and being and principles of the mere initiative and sensuous manhood are above all proof *to such stupid embryo human faculty*, what proof,—to the superior manhood of its higher and realized entity and being and life, in principles and qualities and virtues distinctly and discretely above the sensuous plane of manhood, when received by much superior and more perfected faculties,—would not be *more than useless*? What can mere sensuous manhood—when once blighted into negative manhood, and thereby all possibility of progression into any higher degree of manhood destroyed by its state of negation of such higher life—ever know or realize of its principles and qualities, and discretely superior life and delights? Everybody would

call a man a fool who had become so negative as to the positive principles of our own body's existence, and of that of the material things of its nutrition, clothing and home, as to require proof of their existence. Must the positive man, after being made a matured sensuous man by this positive principle of life, not now keep the developed principle in the next higher degree of life, when in this new and superior plane it is equally essential to any and all further progression? He knows now distinctly, by the far better light of his more certain and real life, that the entity of being, with its character, virtue and moral quality, is not at all predicable of our material organisms. That it belongs to *our spirits only*, is seen more and more clearly and distinctly in all progressions, until we are principled in the consummated life of spirit-life, in its realizations and delights. This is done only by a manhood positive as to the principles of higher life in the virtuous and rational moral uses of all material things in this natural life, from ends, motives and reasons derived only from the divine principles of the good and truth, or love and wisdom, of the love of God and the neighbor. This Love is the divine good of life, which is embodied in the Decalogue; and both which are embodied in the Word of God. This real manhood is reformed manhood; and is made successively only by orderly progressions in the real principles of all the degrees of Christian, or Good and True Manhood. Negative life, by living moral honesty from mere policy in hypocrisy, confesses the virtue of the principle to self, and the negative virtue to self of dishonesty as a principle of life. So the Decalogue, or naked truth, of honesty must ultimately govern negative manhood in the hell of selfishness.

II.—THE BEGINNING OF THE REAL MAN.

The faculties of Free-will and Understanding, that is, of Freedom and Reason, constitute the Entity of Spirit; which Spirit alone is the Real Man.

The word Entity is from the latin *ens* or *esse*, which signifies *being, existence*, or that *I am*. That *beginning-principle*, latin *principio* and Greek *archæ*, both signifying simply *beginning*, in which spirit originates and afterwards exists and subsists, is therefore the spirit's *entity* or *principle*, that is, *beginning*, in the organism, of will and understanding, or freedom and reason. The quality of that *entity* is called *good* and its form *truth*, but *good* is nothing but an *abstraction* without its form *truth*, and *good* and *truth* are nothing except in a *living subject*; they can neither be, nor thought of being, out of or separated from their created *subject*, which is *spirit*. They cannot proceed forth in a creating sphere of causation except in that principle, quality and form of the created thing, or spirit, or entity, of such causation; which must be in the effect and every jot and tittle of such effect, as the causative of whatever particle or jot or tittle belongs to that effect; or such particle would be a mere nothing by having no causation at all, or beginning at all. And we know a thing must have a beginning before it *is*. So, whatever has no causation must be nothing. So, the moment human reason finds any form whatsoever, that moment it finds an *effect* or *fruit* of *causation*; and the correspondence of absolute necessity of effect, or fruit, with its producing cause reaches with its connected discreted three degrees, progressively of (1) iron and copper and (2) silver and (3) golden chains of reason, intelligence and wisdom, to the First and Infinite Causation. In each degree of life, spirit can hear and read the words of Jesus Christ, saying, "GOD IS A SPIRIT,

and they that worship Him must worship Him in spirit." That all understanding and acknowledgment and worship of God must be of Him as a SPIRIT, and by man in *his spirit*, and by him *only as a spirit*. And also may understand the Lord when He says, "*I am THE BEGINNING and THE END, (or effect or fruit,) the FIRST and the LAST; THE ALL-MIGHTY;*" the First Causation and the Last *Fruit*; because He is Causation in all effects. And also when He says, "Every Tree is Known by his own Fruit," or effects or products. Hence, UNIVERSAL CAUSATION is absolutely and demonstrably in the Whole and every Part of every Effect or Fruit of that Causation, which, therefore, is a representation exactly of its own causation. Hence every causation is known only by its own fruit, effect, or product. There is nothing, then, showing any causation whatsoever, but its own *fruit, effect, or product*. Hence, there is nothing proving spirit, or its principle or quality or faculties, or their use or abuse, but every spirit's *own fruit, effect or product*, to any one, even to one's own self as a spirit; and also, as an existing entity and life. Nor is there anything in one's own entity to receive that proof, of and by such fruit, effect or product, but freedom and reason. These are the only faculties of that entity, or subject, called spirit; by the use of the five organs of the senses as its mere instruments for *receiving* and *judging* of any evidence of anything whatever. Nor do these faculties exist at all in any sense apart from the individual spirit that exercises them, and must absolutely be in his own freedom and his own reason, to make the fruit produced by him in his own life his own.

Then fruit, effect or product, proves all causation, all entities, all qualities, all characters, all life, all existence, and all things, without a solitary exception, and alike to every degree of life.

Then any disputation or controversy about characters, or qualities. or capacities, or lives, or dogmas, or tenets, or

functions, or offices, or parties, or sects, or churches, or monarchs, or kings, or popes, cardinals, bishops, or priests, or men, or any man or organization of men whomsoever, apart from their own fruit,—is an idle and foolish work, that can prove nothing at all. For it is not these that are subjects in themselves at all of proof, or that are in any sense the subjects of any proof whatever; but it is *their own fruit alone*, that is alone possible to be before men, and be the subjects of examination, inspection and judgment by men. No man with any one of the five senses, by any possibility, ever had any consciousness or knowledge of spirit itself, apart from this fruit. We approach a man's body, but that is not his spirit; and by it alone, or by itself, we learn nothing whatever. But by the *activity* of the *spirit*, in the body as the instrument of the spirit's life and power, every *word* and *motion* of the body, as the mere instrumental form of the spirit, becomes a *sign* and a *visible form* representing a *fruit* or effect or product of spirit; and these are the constituents of all the *fruit* of every spirit; and exactly declare the all of every spirit's entity, life and quality; and alone prove the same to himself and all others. Hence, this fruit is all that anybody can have any interest in, or by which any one can be at all affected by another being.

Then, if being is nothing at all to any other person apart from this being's own *fruit*, what is a *controversy over*, and *issue* about such *nothingness*, but absurdity itself, and idiocy itself?

Again, what does sensuous manhood know about his own existence and life, except in the *fruit*, effect, and product of that life? He knows nothing at all. He knows all in the *fruit* of his own life—of that which he enjoys, and of which he is conscious alone. Reason, intelligence and wisdom all affirm all his knowledge, enjoyments and consciousness, as broadly and as fully in himself as in every other's experience and realizations. What is this life of realizations, in the

mere sensuous plane, but sciolism? Even in the plane of the sciolist, it is known that his *own fruit* introduces to himself and to others—and proves even to himself and to others alike—all things whatsoever that he knows there. So, the pope, and all other exclusivists in the same plane, in his claim of infallibility,—and these in their claims of exclusiveness,—know themselves and all other beings only by their own respective fruits. And they cannot tell, nor can other priest, one thing either has learned by any other means or in any other mode than this common one, equally open, free and common to all men whomsoever.

Nor can any pope, sensuous man or sciolist set any limits to the progress of any other being, in the fruits of principles and qualities they have not personally realized themselves; for of such they have no real evidence, nor can they have, by any possibility, by a life limited to that plane.

Then again, infallibility of office, or vicarship, or crowns, are bestowed by election, or are hereditary; and so entirely arbitrary, or by the arrangements of men only; and thus by appointment of men only; whereas, character, development of spirit, and illumination, and capacity, and love and wisdom, and life, are only given in the exercise of individual free-will and reason in the choice and life of the fruit of God—in all the progressive degrees of life;—as the means of knowing God by that which is from Him only, and therein of becoming Something from Divine Causation, and not at all from creatures. Does the pope or any monarch claim the actual prerogatives and power officially to communicate power, light, character and capacity, or the *divine fruit*, making the means or constituents thereof? If so, where are the examples or fruit of such official power or virtue? He claims, by virtue of infallibility, civil power over all civil, executive, legislative and judicial things. If his vicarship is real in his dominion over all the world, then there can be no civil or ecclesiastical power that is not

given in and through the vicarship. But there is not any power, or life, in heaven or on earth, that does not originate, exist and subsist every moment from the LORD, who has all power in heaven and on earth: and who sendeth His sun with light and heat, and His rains and dews, seed times and harvests, and giveth life, and the *fruit* of His life, for the development of all, to all the good and evil alike; and they all alike live and move and have their being only from that *divine fruit* of His Infinite Life. Whereas, the enemies and opposers of this official vicarship derive nothing from it, for his vicarship has no virtue to give these divine means to any one, and he does not claim to give anything to his enemies but *anathemas*. He can find no fruit of such an official virtue anywhere, nor one person that ever realized it. We know many—yes, unlimited numbers—of the fruits of the Divine Virtue. Emanuel Swedenborg, our Washington, Marshall, Franklin, Webster, Story, Kent, Greenleaf, Blackstone, Hale, Clowes, Addison, Henry, and hosts of others, have been the fruits and powers of God's *fruit* in the world. So, the fruits in the Catholic church are all solely the fruits primarily—and if morally good and true, solely—of the *divine fruit of God*; and are not at all the creatures of the vicarship officially.

Has the vicarship *fruit*, whose *seed-principle* is in itself, to give life and light to men? The Lord judges no one but His sayings judge them; because His sayings are only the moral commandments of that *divine morality*, or *fruit*, from which in itself is the principle of the quality of life everlasting; *if kept*; and in itself is *divine virtue, light, reason, intelligence and wisdom, and power and life*; by derivation from God. A creature, by the limitation of his own creature-faculties, can derive either to his body or spirit sufficient only for his own wants; others must alike derive for their own wants.

III.—CHARACTER, CIVIL VIRTUE, AND MORAL QUALITY ARE PREDICABLE NOT AT ALL OF ANY MATERIAL ORGANISM, BUT OF THE ORGANISM OF SPIRIT ALONE; AND GOOD AND TRUTH, EMBODIED IN A HUMAN ORGANISM OF WILL AND UNDERSTANDING, OR FREEDOM AND REASON, IS SPIRIT.

Organized matter, in all its organized forms of its three kingdoms, is purely the instruments of the life and operative virtues of spirit; consequently, moral qualities and character, and virtue, can not be predicable of a subject that is merely instrumental, and dead, until acted upon by something alive and of operative virtue. The instincts of animal life are but dead receptacles, like all material forms, of the virtues and forces of spirit-life and sphere.

This is manifested in the known and acknowledged facts, that only material forms can be affected at all by instrumental or material principles; and moral character cannot be in the least.

Only what is material can find nutriment and development from material or instrumental principles. And every principle of universal truths and good, while it was never known to be nutritious to any form whatever of organized matter, is the proper aliment of spirit-life.

It is utterly impossible to produce any effect upon material organism by truth and good; and alike impossible to produce any effect whatever upon the organism of spirits by any material food or principle. You cannot in any way apply the highest material principle of heat and light to the reformation or regeneration of the organism of spirit, or to affect its moral character.

If this were possible, by transferring our church and state to the torrid zone, we could reform them, vivify and quicken

their virtues, and regenerate them ; as we can affect all material organisms of life, by changing them from a frigid or temperate to a torrid zone ; or freeze the life out of them, by their transfer from a torrid to a temperate, or to a frigid zone.

Here we have two distinct subjects of alimantal life and growth and development ; and two distinctive principles of nutrition and development. One is spirit, and the other is material form. And for one subject, truth and good are the orderly principle of nutrition and life ; while falsity and evil are the disorderly principle of accretions : while to the other subject, material food alone supplies all nutrition.

Spirit, as a subject, being the only chief and principal and primary organism of life, of which alone rationality, intelligence and wisdom are at all predicable, it is the worst of all absurdities to fall into doubts, and become a negative or blighted manhood, as to all the highest realities of existence and being, and as to all the positive principles of the virtues, life, and happiness of this only *real* manhood.

The actual life-experience and realizations of all the principles of rationality, intelligence and wisdom in their good of life, and its delights, and in the enjoyment of the good fruit they bear in the lives of others,—constituting the society of good and true manhood—and the innocence and peace and contentment and happiness of such life and society ; is, in its every principle a living stream of heavenly happiness of life everlasting, flowing into their spirits in divine influx of living essences and substances from the Infinite Fountain of the LORD GOD, the ONE ONLY SELF-EXISTENT SPIRIT ; and is realized by them every moment ; and is, in their every principle, very far above all possible proof with all progressive and positive men.

No positive proof could possibly be offered such persons that would not be offensive and most distasteful. Such positive manhood is made by believing in the positive prin-

ciples—and practically living them—that reform ones manhood from evil and falsity, and that regenerate it in good and truth.

These reforming and regenerating moral principles of the good and truth of the ten primary principles of the Decalogue, make all the virtues of a good and true manhood, as all rational men know. And they know that no man has any just claim to any religion, or any real virtue or moral life, that is wholly destitute of any one of the virtues of the Decalogue, by being in any of its prohibited evils confirmed in the life. Let us illustrate this by a few examples:

Suppose one confirmed in his life in oppositson to sincerity, to honesty, to justice, to righteousness, to mercy, to chastity, to goodness in any form—what society in the church or state would he be a proper member of? Where, in any circle of society, could he be otherwise than a public nuisance? And who, that had by reformation and regeneration put on the virtues, graces, and the moral beauties of the moral wisdom of the ten commandments in their divine quality, would not be qualified as a useful member of true and good society? Who is incapable of knowing that every evil prohibited by the ten commandments of the Decalogue is a curse to society, and that to the extent it prevails in any one's life it is a disqualifier of such life for society? Who does not know that the practice of honesty, as a mere recompensing principle, is the best policy? Here, then, is a universal knowledge of the good of the life of the Decalogue in itself, to the entity, character and principle of manhood.

And it is of universal knowledge, that no principle whatever is of any good or virtue to any one, any further than it is made so by *actual use*, in a *life-use*. How can *honesty* recompense, as the best policy, except in life-use? Who can have knowledge of good and evil principles, and understanding to discriminate between them, as opposites, and

then violate his light, or conscience, without extirpating that light and searing that conscience, and profaning that principle, and utterly blighting and damning his manhood?

Then, "the historical basis and reasonableness of Christianity" is always predicable of *the fruit* its principles bear, from the lives and character of those who in rationality, intelligence or wisdom have lived, or are now living them. But living their own selfish dogmas in their stead is corruption. The *fruit* must be that of *its real principle*, in order to constitute any part of Christianity's historical basis. And the Decalogue, in every jot and tittle of its ten primary principles, embodies the *whole quality* of Christianity, and Christian life, and Christian FRUIT *as divine*.

Here, then, there are two subjects, matter and spirit; and one is merely instrumental and dead, and the other is alive and a living virtue or power: and one is the subject of only material nutrition and growth and decay; while the other is the subject and organism of only the moral nutrition and growth of, and in, good and truth, and of the demoralization of evil and falsity.

The one is but an adjunct and clothing of entity, in its character and quality and use of material things; and the other is that very entity itself—in its principle of derivation from the Infinite, in its character, in its very quality and in its very life; and in its every realization of every use of material principles themselves in all moral life in this world, as merely instrumental things for its spirit-life.

Now, the query is, with positive men, how is it rationally possible for the spirit of a man to so far stultify his manhood, as to become *negative* as to the existence of *himself* in every *principle* and *quality that constitutes the whole reality* of that very manhood; and thereby utterly blight forever such manhood, by entirely extinguishing the *light* of its own *soul* in *dismal negations*?

This is the very tree of the knowledge of the evil of sen-

sual pleasure, and of moral good, of which every man in sensuous manhood—seduced by the evil of his own serpentine hereditary inclinations; for the wife-principle and the serpent-principle are in himself, (and when abused by wrong use of anything become evil,)—chooses and confirms as the governing principle of his life and pleasures, evil and its false allurements; and by this principle of evil *invert* themselves from all progression in any principle of positive manhood, and turn their life into the opposite way of developing the ruinous and self-suiciding and evil principle of mere negative manhood.

Thus, this miserable abortion extinguishes not only the elysian fields of the heathen, but closes the doors of paradise upon his own spirit, for the love of evil and its alluring sensual pleasures. This is the way every man now born eats now the forbidden fruit, and expels himself thereby from paradise forever, if expelled at all.

All exclusiveness, and all assumptions in creatures, of infallibility, are irrational and absurd; therefore unscriptural.

This is clearly shown, and fully evidenced, to every rational mind, for the following reasons:

Nothing can have entity, or beginning, or existence, or subsistence, but from **SOME THING** prior to, and superior to itself; nor *be* without a *beginning*: unless that **SOME THING** is Infinite Being, Infinite Existence, and Infinite Subsistence in Himself.

Infinite Life Itself in Himself, and thus Infinite Being Itself in Himself, and Self-Existing and Self-Subsisting in Himself, from Eternity to Eternity—**IS GOD**.

Such Supreme Being can be known, as we have seen, and as He Himself says, by **HIS OWN FRUIT**, Proceeding from Himself, or which He bears Himself. Hence, as He Himself says, He is the Life and the Light of the World; and the Bread and the Meat that He gives for the Life of the

World ; of which a man may and must eat and live, in the right use, or in the abuse of his faculties, thereby forever.

The *Words* which He speaks "*are this Spirit,*" and "*are this Life.*" And that He Himself is in His own principle that proceeds from Himself, in these words, which He speaks, which are the *words* that are in themselves, as divine, this *spirit* and are this *life*; because they *by knowledge, teach, reveal, lead to, illuminate, and give and communicate*, to every one receiving, acknowledging and living them as from Him; *their spirit and their life*. This life is from HIM WHO IS THE ONE SUPREME SPIRIT ITSELF and SUPREME LIFE ITSELF IN HIMSELF from ETERNITY TO ETERNITY.

Hence, HE says, in this sense, *I am the Way, the Truth and the Life*, and I AM THE LIFE and THE LIGHT of the World; and that this WORD HIMSELF *was In the Beginning, and was the Beginning*, and WAS GOD. And that GOD IS A SPIRIT and IS LIFE IN HIMSELF. *In the Beginning was the Word, and the Word was with God, and the Word was GOD. THE SAME was in The Beginning with GOD. All things were made by HIM, and without HIM was not any thing made that was made.* Again, *I am THE BEGINNING, and THE END; THE FIRST and THE LAST.* Signifying there is no *beginning* of any life, but in ME, its BEGINNING; nor is there any *fruit*, having seed, or that has a seed-principle in itself, as a form and receptacle of life; but from ME equally in every ultimate form as the Sole Causative thereof. Every *word* of GOD is a *divine fruit*, whose seed is in itself. So, in the parable of the sower, His *words* are the seed-principles of life to man.

1. It is indisputable truth, and scriptural, as we have just seen, that "not anything was made, that was made," but by GOD, THE BEGINNING and THE WORD, because His words are *seed-principles*; and that whatever is made by HIM, is HIS OWN FRUIT, by which alone HE *is known*. And "*The fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.*" Gen. 1:11. All these

are the Infinite Works of GOD alone, as HE says, and are attributable to no creature.

2. By *reason*, there is seen and affirmed to be an Infinite Difference and Distinction between every Work of God, and all the *works* of men whatsoever. This is the Absolute Difference and Distinction, viz.: Every *fruit* of GOD'S WORKS, is a *fruit* of *real use*, or good, having a *seed* in *itself*, which is a real form receptive of some degree of life, and operative power and vivification from HIMSELF; and no *fruit* that originates from any creature has any such property, or quality, or even inherent perfection of form. That this is so, is proven by the fact that all the forms of the seeds of GOD'S *own fruits* may be *vivified*, and thus *fructified* and *multiplied*, *ad infinitum*; whereas, man never made one fruit, with a seed in itself, that was ever known to vivify, fructify and multiply. Who can obtain any vivification of a seed of any man's devising?

3. Knowledge is only attained by the *signs* and *representatives of ideas*; and it is only these *signs* and *representatives* of ideas, that man can receive from his creature fellow, in the natural world; hence, no creature can give or communicate to any other creature, more than the *mere signs* and *representatives* of ideas. Nor can any one show anything else whatever communicable by any creature. Hence man, in comparison with GOD, "*is nothing and less than nothing.*"

Hence, *exclusiveness*, on any other than these common grounds; or vicarship, or infallibility, based upon any assumption of other grounds; are irrational, and hence untenable as they are unscriptural; for they are based upon grounds having no real existence.

The reason, intelligence, and wisdom of all knowledge is not at all from the signs and representatives of knowledge or of ideas; which is all that man in this world can communicate and give to another; but it is by influx of vivifying substances and essences from GOD, given in these mere forms

of thoughts as receptacles and vessels of the life-principles of power.

All this vivification and reception of the essences and substances thereof, are individually received in each one's own individual organism of life, from INFINITE LIFE ITSELF; independent, and entirely separate, from any creature whatsoever; without the *aid* of any *exclusiveness*, in any creature; or without the *intervention* of any *vicarship*; or *aid* of any *infallibility of the Pope*; therefore, *exclusiveness*, *vicarship* and *infallibility of a Pope*, are alike three *idle, worthless, useless, irrational, unscriptural* things; and hence, are *absurdities, repudiated, rejected, and abominated, and detested*, as the *fossils* of a *strata* of a *past age*; by all really emancipated good and true persons.

Hence, arbitrary means; fraud, prejudice, bigotry, ignorance, superstition, external forms, empty show and sanctity, are their evil forms of life and power over men.

Now, if there any Goliaths and Champions; not of any religious people, or organization, or Scientific, Civil or Moral organizations; but of *exclusiveness itself*, of *vicarship itself*, and *infallibility itself*, in any creature or creatures in this world; *come openly to the front*, and boldly prove your *claims*, by your powers, capacity and illumination, before all men; and if any virtue exists in these *three fossils* of *exclusiveness*, of *vicarship* and of *infallibility*, show its *fruit*, with its seed in itself *now*, and *in the past historic basis*; as they are old enough to prove themselves by their whole history.

You are all on the offensive, and in aggressive war for universal dominion in and over the State and Church, in one of the three principles of *Exclusiveness*, of *Vicarship*, or of *Infallibility*, as *divine virtues*, and as *divine things* from God, in or belonging of *divine right to yourselves*.

I am only on the defensive, and claim no principle of aggression upon, or against, any people whatsoever, or organization whatsoever. One need not leave any society,

or organizations, because they are not good enough for him ; nor be separated from any body of men by his own action ; and if through exclusiveness, by their own action, on the sole ground of his being unable to acknowledge the said principle of *exclusiveness* of such organization, such separation is upon a wholly unscriptural, unreasonable and groundless cause.

No such body of men can openly justify the rule of exclusiveness, by which it was done, as either scriptural or rational ; nor is it possible for any one now to do so before any men in Christian life.

On the defensive, I have said this openly to them for a quarter of a century, without one rational or scriptural response.

Now, I say, in the name of the God of Scripture, Reason, Intelligence and Wisdom, they should now show their *fruit* and *virtue*, *openly*, and justify the same before men ; or renounce them as unjustifiable, indefensible, and untenable ; and should no longer enforce them, by all the powers of excommunication, and church or political anathema.

I say this with arms of love that will not repel, disown, and disfellowship a sincere and honest man ; and with arms of Christian love long enough to embrace every man that acknowledges and loves the principles of good and truth of the LORD JESUS CHRIST, no matter how much he might differ from me in doctrines and faith ; if his life bears good fruit and Christian spirit, whether catholic or protestant, or heathen or Christian ; for all heathen have the Christian Decalogue.

I can find authority for *my love*, but no man can for *his exclusiveness*. God says, *This is My commandment, that ye love one another, as I have loved you ;* John 15:12: and for the reason that *love is living power, attraction, innocence, peace, and happiness, in its divine quality.*

IV.—THE GOVERNMENT OF DIVINE PROVIDENCE.

There can be no whole without the parts constituent thereof, nor parts without the particles that make the parts of that whole; so there can be no Divine Government as a whole without accommodation, and adaptation, and graduation to and in the parts thereof, and even down to and in the particulars that in all the ultimates make the parts and basis of the whole; for universal causation must be in universal effect. How could a mountain exist without the particles that each help to make it; or the rivers or oceans, without the drops of water, that each drop contributes to form?

But what is meant by *Divine Providence*?

Providence is simply *Providing*; and The Divine is Infinite Causation of, and in, universal effects, as the *fruit* or *principle* of *origin, existence* and *subsistence* of universal life, and of all activity in all such effects; and is the adequate supply of every want of that life. The rational inquiry then is, what is the first want of the naked faculties of freedom and reason for their growth and development? Who cannot answer, that such first want is the *knowledge* of all the things of that life? For no one can possibly be affected by anything before he has *any knowledge* whatever of such thing. But knowledge of anything can only lead to using in some way such thing; then by the *using* in the life, anything whatsoever, of whatsoever principle, whether scientific, civil, political, or moral, can it at all be realized, in its quality and virtue. Hence the *essentiality of knowledge*, is seen, as the *medium leading* to all the principles and all the qualities of good, and away from evil; of virtue, and away from vice; and of right, and away from wrong; and of justice, and away from injustice; and of moral honesty and decorum, and away

from dishonesty and indecorum ; and of innocence and peace, and away from guilt and disquietude. And this *knowledge* can only come down to us from the preternatural and supernatural World of Spirit, and of Life, and of all Causation. Hence, all knowledge is one of the things furnished and supplied to all the faculties of freedom and reason for their growth and development.

But this knowledge, and the naked organisms of the faculties of freedom and reason themselves, are only receptacles, vessels, and forms of derivative life, power and activity, from Infinite Self-Existent Life, Power, and Activity Itself.

These are given, furnished, or constantly *provided*, in the substances and essences of the divine influx of The Infinite Sphere of God for every want of spirit. Thus God, by the Divine Word as His Own Principle of *knowledge* and of *knowledges*,—as the *vessels*, *seeds* and *forms*, constituting *mediums* leading to *real things* of life, and its realizations and delights,—and then by *providing* most bountifully those *real vivifying things* for all life in its every minutest want, by divine influx He becomes *known* and *realized in His own Fruit as our GOD and SAVIOUR and REDEEMER*.

Then, when we do the right, the justice, the honesty, the virtue, the good, and the true, out of regard to their divine principle and quality in the rejection of all their opposites, for their infernal principle and quality ; then we eat, live on, or appropriate, the divine fruit of GOD, *THE WORD of all knowledge, as THE INFINITE TREE OF LIFE*.

But when, in our own *prudence* and by our own *reasonings*, we try the *experiments of departures* from these *divine virtues*, *divine principles* and *divine qualities* of the WORD OF GOD and of the COMMANDMENTS OF GOD, *we expel ourselves from paradise*, from *innocence*, and from *peace*, and from *happiness* ; and demoralize and degrade our lives and our characters to the misery, want, and disquietude and infamy, of the retri-

butions and recompenses of wickedness and depravity ; *which is eternal damnation.*

This damnation is only *by the state and that character of the life, confirmed in evil.* This is said to cause to be understood the following words of the "Divine Providence," by Swedenborg, last part of note 241. viz., "By the tree of life is there (in Gen.) understood the LORD as to HIS DIVINE PROVIDENCE, and that by *the tree of knowledge* is understood man as to *his own prudence.*" All dogmas and tenets of self-derived intelligence, and destitute of virtue, are this *prudence*—and are contrary to this saying of Christ, "*And I know His commandment is life everlasting.*" John 12:50.

V.—AUTHORITY AND POWER.

Authority and power are predicable only of divine good and divine truth in their organized receptacle of the spirit of manhood ; for only in the *virtue* of these does he become a *living power.* Authority is predicable only of *goodness*, and power only of its *living form truth.* So there is no *real* authority but that of goodness, whose form and virtue is truth.

There is no goodness known to man, that is not known in its own form, virtue, and activity, of *truth* alone. Nor is there any *real* power known in the State or Church, but that of *truth*, as the form or law of civil or moral good. Moral honesty in its decorum, and justice and equity in their proper overt acts, are the complex of all moral and civil good, that are the basis of universal society. There can be no authority predicable of, or belonging to divine goodness, but in and by its own form, truth or law of goodness. The only *real* principles and *real* forms of any authority and power whatsoever, are divine goodness and divine truth. There is no divine truth, but as the living form of divine

goodness ; and they. good and truth, are *one* in every *living subject*. The spirit of a man is created a subject, by reformation, by all knowledge of all the divine means and modes of Divine Providence, to become an angelical man of and from those means and modes, by his regeneration ; or creation out of them and through them.

Not only are all origins, existence, subsistence, life, authority and power referable to God alone ; but equally are all honor, glory, infallibility and virtue, alike referable to God *alone*. Is it not more rational, intelligent and wise, as well as more glorious, honorable and useful, to break off the foolish and idle worship of mere creatures, and at once to begin to give our worship to the Supreme Being, as commanded by the God of heaven in the first commandment of the Decalogue. Such worship is all a miserable selfish delusion, that can benefit no one at all.

Worship is appointed of God, only for our sakes, and not at all for His own sake or His own honor, or His own glory, but that by our own acknowledgment of *real things as divine* we might have and enjoy them forever. So Divine Goodness has no principle of exclusiveness belonging to His Divine Character or Quality ; so there can be nothing of the kind derivative from Him in good or true manhood.

His accommodated good and truth are given alike, equally and impartially, and with no respect of persons, universally to all lives, from the highest angels of the highest heavens to the wickedest devils of the lowest hells ; and from the best man on earth to the worst, according to every one's receptive capacity.

Every being constantly and equally receives all he desires and all that is best for him, and all that he has capacity for, every moment in time and in eternity ; and is alone responsible for the *right use* and for the *abuse*, and for all that he does receive and use.

There is the fullest provision of the most inexhaustible

supply of incontrovertible and universal knowledge of all that is good and true in this world, and in the spiritual world—that all enter after a very short residence here, to inhabit and live in there to all eternity—in the Word of God, now opened; as prophesied by Himself, out of heaven; but none but positive, earnest lovers of knowledge and of growing wise, and thus by real things of becoming real men, will drink that knowledge; though it is “A pure river of water of life, clear as crystal, proceeding out of the throne of God.” Rev. 22:1. This knowledge of all ennobling, elevating and life-giving principles of divine good and truth, are given to man in this river of life of the Word of God, *opened*, by the Lord Himself, from heaven.

In the principles from the Word, He creates a reciprocal in man for perpetual progression in divine life, love and wisdom. “Every angel hath a reciprocal principle for the sake of conjunction with the LORD, but the reciprocal principle viewed in its faculty is not his but the LORD’s; hence it is, if he abuse that reciprocal principle, by virtue of which he perceives and feels what is the Lord’s as his own; which abuse arises from appropriating it to himself; he then falls away from what is angelical. That conjunction is reciprocal, the LORD Himself teaches in John 14:20–24; 15:4–6; and that the conjunction of the LORD with man and of man with the LORD is in those *things* which are of the Lord, which are called his *words*. John 15:7.”—[Angelic Wisdom, n. 116, Swedenborg’s writings.]

Exclusiveness is the principle of evil that has divided the first Christian Church and utterly destroyed it; for all its old doctrines are the principles of self-derived intelligence and the same also is true of all the old religions of the earth; and hence the prophetic time has come when, from absolute necessity, “He that sat upon the throne said, *Behold, I make all things new*. And He said unto me, Write, me, for these words are true and faithful. And He said unto

me, IT IS DONE. I AM ALPHA and OMEGA. The BEGINNING and the END." Rev. 21:5, 6. By this claiming of divine things unto themselves in exclusiveness, all old religions have passed away by falling away from all that is angelic, by abusing that reciprocal principle; because the principle of exclusiveness is infernal.

No one can really be in the New Jerusalem with any claim to such principle.

Luke 15, describes myself as but a prodigal son, at best, returning to a welcoming Father as a servant, in total renunciation of *exclusiveness*, or *all self-derived intelligence*. "By every word that proceedeth out of the mouth of God shall man live." Deut. 8:3; Mat. 4:4. The *authority* and *power*; or, which is the same, the *divine good* and *divine truth*, for there is no *authority real* but *goodness*, nor *power real* but that of *truth*; which are derived to man from God, not to Peter and the Vicar *any more* than to any other man whomsoever, but to all men *alike*, by *living this divine principle of authority and power*. As Jehovah God says, 1 Samuel, 2:30, "*Them that honor ME I will honor, and they that despise ME shall be lightly esteemed.*" And by the LORD JESUS CHRIST in John 14:12, it is said, "Verily, verily, I say unto you, *he that believeth in ME, the works that I do, shall he do, and greater than these, because I go unto the FATHER.*" Who should not believe in GOD and live the decalogue from Him, and refer all authority and power to THE INFINITE?

The reason of this is because there is but ONE SUPREME REALITY as CAUSATION, or BEGINNING, or DIVINE PRINCIPLE, WHO IS GOD A SPIRIT. He is the All, of and in *all effects*, thus the ALL in *all*; or, "THE BEGINNING and THE END," "THE FIRST and THE LAST; THE LORD GOD ALMIGHTY;" hence, *that all* in universal derivatives, is only from this DIVINE ALL, as Causative, by knowledge, by the Word of God from the Spiritual World, as the Lord says in John

17:2, 3, referring all to the INFINITE, "As THOU hast given Him *power* over all flesh, that *everything* which THOU *hast given* Him, *He might give them* eternal life." But how and by what means can he gift them with *that all*, constituting eternal life in and with them, in the *use* of that reciprocal principle of freedom and reason he has given them in positive manhood? His intelligent answer is given in the next verse, viz., "But *this* is eternal life, *that they might know* THEE, THE ONLY TRUE GOD, and *whom* THOU *hast sent*, JESUS CHRIST."

Now nothing derived from the creature mother, either as an external natural mind, or material organism of flesh and blood, came down from the Spiritual World, nor were *they even spirit*, so far from their being THE INFINITE SPIRIT OF GOD; they were, in themselves, *nothing* but the *mere coverings* and *instruments* of THE DIVINE SPIRIT.

Universal forms of all life are but the coverings and instruments and mediums, in all the degrees of the accommodated life of "GOD A SPIRIT," in the Sphere and Activity of The Divine Providence. Read, as to what was *really conceived* in her, as *Jesus Christ*, and you find *that Principle* is of THE HOLY GHOST and *not at all of the creature* Mary. Mat. 1:18-23; Mark 1:7-11; Luke 1:26-35; and John 1:1-36.

Jesus Christ, in John 6, discusses with the Jews what is his divine principle, and says that it came down from Heaven, and that it is only this divine principle that draws all men to God by knowledge, and enables them to realize in and with themselves God as a Spirit in His Life of goodness and truth; and in vs. 44, 45, He says, "No one *can come* to ME, *except* the FATHER which sent Me *draw* him; and I will raise him up at the last day. It is written in the prophets, *They shall all be taught of* GOD. Every one, therefore, who *hath heard* of the FATHER and *learned*, cometh unto Me."

Then in verses 61, 62 and 63, he most distinctly distinguishes and discriminates that which has divine virtue in itself and is of the SPIRIT OF GOD, and thence is spirit and life from God *intrinsically*; from all that is of and from the creature, and is thus only instrumental, and nothing in itself or intrinsically, in these words, "This offends you. If then ye shall see the SON OF MAN ascend up where he was before. It is the SPIRIT that quickeneth, the *flesh profiteth nothing*; the *words* which I speak unto you are *spirit* and are *life*."

Moody, at a Philadelphia meeting, Jan. 4, 1876, it is said in the papers, "made an address, taking for his subject, How to come to Christ. Moody spoke of the downfall of man. He made reference to sensational clergymen, saying there are some preachers who have power and eloquence, but *they are preaching a religion without blood in it. Such men, he said, he despised.*"

Surely, if he means any creature's flesh or blood derived from the creature Mary, if *that* is preached as *vicarious blood*, it is but a derivative from the Vicarship of the Vatican of Rome; and the despising hate of its anathema thus given out, for *not having* what the Master says *profiteth nothing*; is surely *the despising one* of the *least* of the disciples of the Lord Jesus Christ.

For the only construction of this *flesh* and *blood* that He gives, or that reason can find, by which they are turned into the aliment of spirit-life, and of eternal life, is to make his flesh which we are to eat, and his blood that we are to drink, *the words* which He speaks; *that are principles* of *spirit* and of *life*, that have All the Intrinsic and Divine Virtue for man's every spirit-want. Then, *any one may be a least disciple*, without vicarship, and without its derivative *vicarious-creature of flesh and blood*, idolized into the divine. But I have realized the *meat* of the divine flesh of divine goodness, and the *divine virtue* of *blood* as *divine truth*, and

thereby enjoy consciously the Spirit of Jesus Christ in its divine power; so that I do love him, Mr. Moody, and all enemies, and all persons, without exception. So, if he is honest and sincere, *I can love him*, even as a remnant of vicarship *through vicarious blood of a form idolized*, instead of using it as a *symbol and representative of divine things*, as "*one of the least of His brethren*." Mat. 25: 35-46.*

If I, then, *by the authority of goodness*, and *by the power of truth*, have *divine love*, and thereby the *spirit* of the LORD JESUS CHRIST; then, *I am His, only by the spirit of my life*, derived from Him in His divine principles of substances and essences of His Infinite Sphere of divine influx. It is *only* in the *spirit* or every *one's life*, that *religion* has its use and value.†

* "Jesus answered, Verily, verily, I say unto you, except a man be born of the *water* and of the *spirit*, he cannot enter into the kingdom of God: that which is born of the flesh is flesh, and that which is born of the Spirit is spirit," John 3:5, 6: and in John 4:10-15, and verses 32-34, He says of the water, He gives to drink, it is *living water*, and the *meat* to be eaten, it is the good of love, or of the doing the will of The Father in the life. John, chapters 14, 15, 16 and 17, show that the *Spirit*, or Holy Ghost, or Comforter, is the *Spirit of Truth*, teaching us all things, leading into all truth, bringing all things to our remembrance which He has said unto us. Who cannot see that literal water here, or in baptism, does not mean water at all, but the knowledge of the Word of God, that reforms as water cleanses and nourishes, like water as aliment to the spirit: and the *flesh* and *blood* or wine of the True Vine, in the Word and in the Sacrament, does not mean flesh and blood at all: or a vine or wine at all; but Spiritual Flesh or Meat, which is Spiritual Good or Love: and Spiritual Blood or Wine, and a Divine Vine giving Divine Truth or Wisdom as the Life and Light of the World? To stop in the *letter that killeth*, is to idolize the *mere sign*, instead of using it in coming to its substance. Water from quality represents and corresponds to knowledge, in its cleansing and nourishing virtue; and blood, the animal life of animal flesh; and flesh, as the organism of life for that blood; from their material quality represent and correspond to the organism of the spirit in its principles of organism, which are good and truth; but in neither, is there anything of *vicarious quality* whatsoever. The *vicarious*, is but a *false appearance* of the mere letter of the Word, and is nothing but *spiritual mirage*; and hence it is, that it killeth the spirit and life, deluded by it; like the vicarship of the vatican. Divine Flesh and Divine Blood belong to God alone.

† In the fourteenth line of page 11, it is said that good and truth can neither be, nor thought of being, out of their subject: of course, that is, except in God and His proceeding sphere.

Divinity Himself used all that He clothed Himself with from the virgin Mary as a purely instrumental medium ; and that medium had no divine life, authority, power or activity, except by the virtue of the Divine Principle using it as such instrumental medium.

So that *instrumental medium*, of Divinity in His Own Divine Sphere, accommodated to man as THE SON OF MAN in *divine principles*, was used for *speaking the words*, and *doing the works* of GOD, in this world ; when in itself, apart from God, it "*profiteth nothing* ;" because in itself it was but the creature, and so "*was nothing and less than nothing*." Isa. 40 : 17. So the virtue was all predicable solely of the divine, symbolized by the flesh and blood of the creature ; and not at all predicable of the creature-flesh and blood. So when any other creature speaks the words of God, or does the works of God, authority, and power, and virtue, are predicable only of the divine. So when Jesus Christ laid down all that was of the creature, and all that was mortal, and ascended up where He was before ; having now no communication with this world by this *creature-medium* in the plane of the natural world ; He now is only in the Divine Plane and Sphere of INFINITE CAUSATION, and therefrom can give to positive spirits of men all *divine virtues*, by the knowledge of the Word of God from Himself by His influx therein, as the seed-principles and receptacles thereof.

VI.—THE NEW JERUSALEM, AS THE SUFFICIENT GROUNDS OF THIS CONFERENCE.

By THE WORD OF GOD, OPENED from HEAVEN as an INFINITE FOUNTAIN OF KNOWLEDGE ; and *thus*, as "THE RIVER OF WATER OF LIFE, clear as crystal, proceeding out of the throne of GOD and the LAMB ;"—Rev. 22 : 1 ; 21 : 1-3, and

5:1-14;—*is the Revelation to man* of God the Creator, Father of Eternity, The Saviour, Redeemer, The Word of God, The Wonderful Counsellor, The Mighty God, The Prince of Peace, The Son of Man, The Son of God, The Beginning and The End, The First and The Last, The Highest; The Almighty, The Jehovah God of the Old and The Lord Jesus Christ, and The Lord God Almighty, of the New Testament; in His Eternity, Omnipotence, Omniscience, Omnipresence, and Sphere of Divine Providence, and in His Divine Principle and Quality of Absolute, Infinite, or Divine Goodness, or Love Itself and TRUTH or WISDOM ITSELF; of which are All Divine Virtues.

This Divine Revelation, now Opened, *thereby* gives man, the *knowledge* of the God of Absolute or Infinite or Divine Attributes and Perfection; toward which, in *that knowledge*, man a *spirit*, can progress in divine means and modes to Eternity, in derivative *life from God*.

In this New Jerusalem, in its every truth of doctrine, God is shown above all blemish and defect, IMMACULATE, and hence above all criticism to Eternity, and infinitely above all thought of criticism with the highest intellects in all their progressions forever and ever.

Also, that all true religion is, *alone* of the *actual life* of *this knowledge*, in the individual freedom and reason of each one respectively.

Also, that the Word *is so really in fact, opened* to the reason of man, now from the Lord Himself out of Heaven, in the New Jerusalem, as to give the *means* and the *modes* of justifying every sentence that comes on its own face in the *Name* and as *The Word of God*, as a use for every want of man; and *as that knowledge* of *that divine truth*, which is *to be believed* only on its own intrinsic merits, for being *truth itself*.

Also, that truth itself, *has the quality* in itself, always of being *useful*, as being but the *form* of *goodness* or *love*, and

thus of always teaching, revealing, and leading to, goodness or love; and nothing else is truth, of which authority or power as divine, can be at all predicable, or which can hence be of any use to man. "Charity is exercised if by the truth which is of the church, the neighbor is led to good; if in the church anything be called truth which leads away from good, no mention is to be made of it for it is not truth;"—[7, Arcana Celestia, n. 6822;] because it has no divine principle of authority in the church whatever.

Then the claim of these premises, upon all the nations of the earth, is that of the DIVINE INTRINSIC in the New Jerusalem; before all rational, intelligent, and wise and good men; in that, that GOD *is here* ABSOLUTE or INFINITE PERFECTION ITSELF; and His Word as *therein opened*, by HIMSELF, is *evidenced* by its being the *truth* of *goodness* or *love itself*; and *its fruit* is only in the *life itself*, of *rationality itself*, or of *intelligence itself*, or of *wisdom itself*.

"How long halt ye between two opinions? If Jehovah is God, follow Him: but if Baal, follow him."

Now, therefore, let there be given the New Jerusalem Church by any honest and sincere persons; any Sacred Scriptures of the Word of God, for the giving of interpretations; and thereby justifying them as the knowledge of the truth of good; and then let also any Sacred Scriptures be given to any, or all other religions, for alike interpretations, and thereby alike justifying them as the knowledge of the truth of good. And let each appeal to his god for the Spiritual Fire of Love and Wisdom, intelligence and rationality for ability of interpretation; and let the New Jerusalem Church appeal to the LORD JESUS CHRIST of the New Jerusalem; and THE GOD that answereth by this Spiritual Fire of love, wisdom, intelligence and rationality, giving ability of interpretation without any of the light of the fire of mere selfish reasonings for corrupt ends; let HIM BE GOD. 1 Kings, chap. 18.

Is not this the *fruit* of the Divine Commission, *proving one's authority*, viz.: *I will give you a mouth and wisdom, that all your adversaries shall not be able to gainsay, nor resist.*" Luke 21:15.

Let them gainsay and resist the interpretations of the Apocalypse Revealed, in 2 vols.

Is not the omnipotence and virtue of divine truth in itself, and in its universality, all destroyed by the *use* of the *mere letter of the Word*, without its *Spirit*, for the *conversion* of its Divinity into a mere single *individual vicarship* of the *Vatican*, in one of the positively dark pockets of the earth; and that in a *mere creature* of a pope, who has neither the mouth or wisdom to stand up in any either rational, intelligent or wise body of men on the earth anywhere, and justify his dogmas to their satisfaction?

He might just as well, yea, and with more propriety, claim a vicarship in all material principles of the universe, for these are but the dead instrumental things of spirit-life.

Thus he might with even more rationality, become an *assumption* of a *vicarious lens*, for limiting and contracting all the sun's rays of light and heat for the universe, to, in and through the *lens of a vicarship*, in the vatican of Rome, for universal distribution. For this heat and light in this material plane of effects, exactly symbolizes and represents and corresponds to the divine spiritual things, that the Vicarship assumes to contract and limit in its Infinite Distribution, to the spiritual lens of a pope in the vatican of the city of Rome.

But neither the divine things nor the material things, could or can, at all in the least, be affected by any such idle and silly assumptions.

So does brother Moody mean to unchristianize and *despise* every one who does not, alike foolishly, by the *mere letter of the Word*, which without the spirit *killesh*; mean to contract and limit the INFINITE FOUNTAIN of DIVINE LOVE and DIVINE

WISDOM in its distribution to the universe; to the vicarious virtue of a creature's material flesh and blood of the virgin Mary in Palastine, as the INFINITE VIRTUE of Salvation; and as THE INFINITE SAVIOUR, REDEEMER, and MEDIUM of the Distribution of INFINITE LIFE, to universal beings?

Is, then, the *most wicked* of murders, by the *most depraved* of Jews, the *only principle* of salvation and redemption? And are these *murderous Jews* the *Most Holy God's priests* of salvation? And are these murderous Jews, and Pilate, and Herod, and their Roman soldiers, the *hosts* of the armies of Jehovah God of hosts?

CONCLUSION.

In Isaiah, 53:11, it is shown how man can be *redeemed* of evil by divine truth in its divine power, and saved by divine good in its own divine authority, as origin of the virtue of that power; and that they can only be given to man in the *revelations of knowledge* by the LORD as the WORD, and thus as the principle of all *real knowledge*, and therein of all *real things* of the *real life* of the *real manhood* of man a spirit, viz., "*By his knowledge shall My Righteous Servant justify many.*" Thus it is, that the word Christ signifies *truth itself*, and the word Savior signifies *good itself*: so Good itself is Savior and Truth itself is Redeemer from the opposites of evil and falsity, the only curses here or in eternity. *Thus only can be really made just* in an *eternal state of the real character* of the *just*, any man.

All the principles of good and truth, or love and wisdom, and of virtue and intelligence, and of reason and knowledge of all human civil and rational moral life, are but the Lord Jesus Christ in His Sphere of His own divine proceeding principles of His Divine Life. Hence, faith in these divine virtues and principles in such life, is faith in Jesus Christ and His divine flesh and blood; and living them as from Him is *living or justifying faith*, because it really and in fact makes a man *actually just* in his *real character*.



APPENDIX.

From the St. Paul Daily Pioneer-Press, Dec. 22, 1875.

CONSECRATION SERVICES.

Rev. John Ireland Consecrated Coadjutor Bishop of this Diocese.

SERMON DELIVERED BY REV. T. O'GORMAN, OF ROCHESTER.

The following language was used in Rev. T. O'Gorman's sermon :

"Protestantism the world can understand perfectly—there is nothing unearthly or mysterious about *that* ; but the Catholic Church, its life, its progress, its antagonism to the spirit of the age, is a sore puzzle, which defies and irritates the world. To be sure, men have their theories ; but, if the truth must be told, they are by no means so satisfactory to the theorizers as might be wished. Such expressions as "the consummate policy of Rome," and "the marvelous machinery of the Catholic Church," and "the utilizing of intense fanaticism," are after all but stock phrases, which are unequal to solve the problem. What is there behind the policy ? What puts life into the machinery ? What creates and sustains the intense fanaticism ? If the church lives by human ingenuity and earthly devices, why is it there has been and is nothing like her in the world ? Have you not among you policy and machinery and fanaticism ? Why is it then, if these be our *levers*, you do not raise up before expectant humanity an organization like that of the Catholic church ? Come, we have thrown down the gauntlet to

you! Muster your forces, convene your philosophers, call in human genius to exert human policy, set to work human machinery, inflame human fanaticism, O world, 19th century, boasted age of progress and science and civilization! We throw down the gauntlet to you. Come; try your hand at it, and from out of religious chaos bring forth a church universal, one, infallible, everlasting! What! You hesitate? You draw back! You give up in despair! Whom have you gone out against, O powers of the world? An old man chained on the See of Peter, some helpless bishops, a few hundred pale students with eyes on the ground and beads in their girdle! Against these? Why they are as stubble. Why not sweep them off the face of the earth, and have done, once for all, with this incessant struggle? Ah! but behind that old man of the Vatican, behind these imprisoned bishops and harmless monks, is conscience supporting, is the indwelling Holy Ghost, enduing them with power from on high, power to obey God rather than man. Oh! Cæsar, put back thy sword. Thou thinkest to fight against men; thou copest with God: the contest is unequal. Cæsar, put back the sword, for these men are endued with power from on high."

I immediately addressed separate letters to Bishop Ireland of this city, and to Rev. T. O'Gorman of Rochester, Minn., and mailed them in this city, of which the following is a copy, viz.:

To Rev. Father Ireland, Coadjutor Bishop of this Diocese, and Rev. T. O'Gorman, of Rochester, Minn.:

Having seen the bold, defiant challenge made in your consecration sermon (by you), Rev. T. O'Gorman, in the St. Paul Daily Pioneer-Press, of Wednesday, Dec. 22, 1875, I—as a servant of the God of the New Jerusalem Church, now descending from Him out of Heaven—accept it, against all the light and power and life of you, or either of you; and of the Vicarship, and the Pope and Consistory of the Catholic Religion; and shall be pleased to arrange all the modes of the discussion with you, or either of you, at your earliest convenience.

ST. PAUL, Minn., Dec. 25, 1875.

R. L. FARNSWORTH,

Member of St. Paul Bar, Res. No. 4 Union St., St. Paul, Minn.

No answer having been received, noticing my acceptance of such challenge, I shall go on with the discussion in my own modes, furnishing them copies of my chapters as soon as successively published; sent by mail at 15 cents per number.

A leading physician and member of an orthodox church, in South Bend; and a leading national politician of Indianapolis, Ind.; each said, "I dare not, or never, investigate; if I did, I should become infidel."

A leading editor of Cincinnati said, "I am reforming and cutting and hewing; not because I believe in anything specially, but simply because I love the work."

A leading Doctor of Divinity, clergyman of the same city, said, "A man ought to believe a thing without *any reason* for his belief."

One of the most distinguished national politicians for ability and honesty, in St. Louis, Mo., declined to say whether he believed in a God. He is not yet a Cicero, Hale, Webster, Washington, or Franklin.

A leading reforming editor of this city, said, "Spiritual things are merely speculative." So said a Supreme Judge of Missouri. Another reforming editor here said, "I have never seen any evidence that there is a spirit." Nine-tenths of Christendom are like these men.

Prof. Tyndall and Dr. Carpenter are said, some time ago, to have confounded the leading clergymen of London, England, with three questions. An account of which was published in the Cincinnati Daily Commercial, and St. Paul Daily Press, at the time.

I proposed to both Protestant and Catholic clergymen in this city, and to clergymen in New York, Cincinnati and St. Louis, that they should show that there was now a Living God in Israel; as it was done in the representative Church of the Jews; and if they failed, an answer for all

such sincere inquirers after truth would be given. They would make no response. Now, the same will be given from the New Jerusalem.

W. A. Croffut made a challenge to Col. Whittle last fall, calling in question as a *naturalist*, among other things, the *rationality of the worship* of the LORD JESUS CHRIST; and the reasonableness and *historic basis of the TRUE CHRISTIAN RELIGION*. I immediately addressed him by mail an acceptance of this part of his challenge; and, receiving no answer, furnished for publication to the Pioneer-Press such acceptance.

How can disputed points be determined but by an appeal to knowledge, to reason, to intelligence, and to wisdom? But knowledge, as has been shown, is only from the INFINITE by the Word of God; and reason, intelligence, and wisdom *is knowledge* in the spirit of man vivified by divine influx of life, light and power *therein*. And reason, intelligence and wisdom refers all to the INFINITE *alone*. That there are vast and multiplied disputations is most indisputable. - If so, they ought to be rationally settled, for a "House divided against itself cannot stand."

The referring all these to the INFINITE *alone*, removes all bitter strife, contention and animosity, from the seeking of glory, honor and power for any creatures or creature, *as to subjects*, not belonging at all to them; but to God *only*.

Hence, all become *equal creatures* before the Infinite, according to capacity of reception and of using.

Who *can resist* the LORD GOD ALMIGHTY, when he says, Rev. 22:12, "Behold, I come quickly; and *my reward* is with Me, *to give* unto *every one according as his work shall be*;" when knowledge, reason, intelligence and wisdom affirm the divine rule?

Who arrogates to himself in *exclusiveness*, more than this *divine rule*, arrogates to himself by *pride, self-exaltation above all his fellows*?

Let the INFINITE ONE *decide the Issue* for such a *one*, WHO says, “Come unto Me all *ye* that *labor* and are *heavy laden*, and *I will give you rest*; take *My yoke upon you*, and *learn of Me*, for *I am meek and lowly of heart*, and *ye shall find rest* unto your souls;” and Who says in Isaiah 65 : 2, 3, 5, “I have spread out my hands all the day unto a rebellious people, which walk in a way not good, after their own thoughts. *A people that provoketh me to anger continually to my face*—Which say, *Stand by thyself, I am holier than thou! These are a smoke in my nose.*” Because *honor and glory* in God and in man *are only of profound humility and lowliness of heart.*

It is not men, nor catholics, mahometans, brahmins, buddhists, greeks, mormons, nor protestants, nor any organizations, that, as such, are at all opposed; but only the *exclusiveness* of indefensible and untenable principles; and *they* only on account of their *evil* quality; and then only on the defensive.

What rational catholic, or protestant, or heathen, or mahometan, or buddhist, or brahmin, will not acknowledge when in meditation alone, that his religion and church would be reformed and improved by renouncing whatever cannot be openly justified before men as *true* and *good*? And that will not acknowledge, that if its own priests cannot submit to an open and impartial comparison and contrast with all other religions whatsoever, in a good, peaceable and friendly and kindly spirit, such religion must thereby be forever discredited as bigoted, illiberal and incapable of justification? For will not this be useful, and honorable to all religionists, to thus justify their sincerity and honesty in their religion, by their willingness to a full submission of whatsoever there is in it that is either true or good, as well as whatever is false or evil, to such comparison and contrast? What church or religion will not be the better for *unloading* all its useless burdens, as well as all its dead horses, if it is found to be carrying such things?

The better your church or religion, the more glory and honor will it get by full comparison and contrast, and by the spirit of politeness and decorum with which each religionist distinguishes himself in making the same.

Do not all men, as to everything without exception, which they offer to any other person, submit the same to him openly upon *its intrinsic merits only*, for his free judgment?

What would you think, any of you, to have any person offer you your wood, grain, vegetables, lumber, clothing, horses, carriages, books, or other thing whatever, and refuse to openly submit it to an examination upon its own merits for your judgment? You would not have his article. Is not religion of equal importance with these other things?

Since all knowledge, reason, intelligence, and wisdom are of and from God *alone*, an appeal to that which is of and from Him *alone*, is an appeal to the God of all knowledge, reason, intelligence, and wisdom, for *divine decision*.

Do not all refer all life in grasses, vegetables, trees, and flowers, as well as in insects, birds, and animals, to God *alone*? Then *the more* should we refer all human life, human reason, intelligence and wisdom, *to God alone*.

Now, what are reformers without a God, without a divine principle and law of reformation, and without a human spirit as a subject of reform, but speculative reasoners?

Who can be an earnest, real reformer in merely speculative ideas, and thoughts, and reasonings? The New Jerusalem is as really the One Only Supreme Authority and Power, as divine principle in its divine quality, of all knowledge, of all reason, of all intelligence, and of wisdom, in origin, in existence and subsistence, in the scientific, civil, and moral planes, equally as in the spiritual planes of spirits; for the former are the planes of effects; and the latter the planes of their corresponding causes. And the New Jerusalem is the knowledge of God in His Providence

as the Causative in Universal Effects. Thus, the First and the Last; the *effects* corresponding exactly with their producing causatives. So science is from no other origin but Divine Causation, and science is the ultimate plane of Divine Omnipotence, in reason, intelligence and wisdom.

As we have seen, all visible things are but effects in the natural world; of spirits as living powers—or as negative powers—of the Spiritual World, and all these spiritual powers and negative powers of the World of all Causation live and act and have their being from the Divine Providence of the Supreme Being.

Hence, there is nothing of virtue, character, or moral or civil quality that does not come down to man and operate in him as sole causative, from that World of Universal Causation.

There is not a virtue predicable of human character, defined in Webster's Unabridged Dictionary that is not originated in a human spirit, as but a receptacle of such causation from the Spiritual World. So all good and true life flows down into the spirits of men as the willing or unwilling recipients thereof.

Those who receive and co-operate, and react in and with that good and true life,—as all may do if they will,—live in some or all of these virtues. The universal knowledge of the Word of God, is but the knowledge of all these virtues expressed in written language.

No virtue ever originated in this world, with any human character; except by the word of Divine Revelation as the means of its knowledge; and as the recipient in the spirit of a man of divine influx as vivifier thereof to that spirit, and thus man has all knowledge, and all life of that knowledge, in the realization of the real and eternal things of everlasting life in the Kingdom of God.

Thus originates all science, all reason, all intelligence, all virtues, all charity, all truth and wisdom and goodness and

love; and these are the constituents of the True Christian Religion.

Is it not manifest, that the reason that religion has been supposed to be a mere speculative thing, is because all the blind leaders of all the *isms* of exclusiveness, or self-derived intelligence, have insanely supposed that the mirages of self-derived intelligence were the knowledge, or water of life, of the Word of God. Whereas, not one of the principles of exclusiveness of any one of all their organisms, that says to real Christians, "I am holier than thou; stand by thyself!" is Christian at all. Yet, by the aggregate of all these isms of anti-christ, is the Christian religion demoralized and torn asunder and sectarianized by these unholy things of anti-christ. A house divided against itself cannot stand.

Here, then, is discord, division and destruction as the *natural fruit* of this unholy Sectarian Tree of exclusiveness. Let it now, this Centennial Year, be hewn down, because it is evil and corrupt fruit only that it bears.

Whereas, the Tree of Life of the True Christian Religion bears only the good fruit of all civil and moral virtues, for the life of the Church and State.

Then, when it shall be known, because it is true, that the only fruit of the Tree of Life of the Word of God, or its complex of Ten Principles of the Decalogue; or again, the Love of God and the Neighbor, the complex of that Decalogue; bears no other fruits in the natural world than those in the rinds and coverings of every virtue known to belong to human character, will true religion be realized as divine. Will any rational man say that religion, in its fruits of all virtues, is merely speculative?

Now, in the Name of The God of Goodness, or Love and Truth, or Wisdom, Intelligence and Reason, and Universal science—I say, come forward and prove every single principle of every one's religion, that you claim to justify, by

showing its use to rational man, in the precise fruit it has borne, and is now actually bearing, for the use of society in the Church and State.

It must be rationally shown to have superior qualities to any other fruit produced by other human trees not in the principles of that religion at all, or the fruit cannot be attributable to such religion at all. And the superior qualities must be distinctly appreciable and distinguishable for such their superior qualities above all the virtues of all other fruits whatsoever, or they cannot prove themselves before men.

This is the honest, just, fair, impartial and rational way that all the things of this Centennial World's Exhibition are to be tested, and their merits determined by the free and impartial judgments of men.

Whatever in your religion cannot be tested and proven, and become appreciable in visible, discernable and manifested fruit, before honest, sincere and rational men, will,—from this Epoch of the Trial of Fruit, by divine reason, intelligence and wisdom in men, unimpaired,—be discredited throughout the whole earth justly.

Messias, or Christ THE ANNOINTED ONE, is the Divine Olive Tree; and the True Vine or Divine Vine of Supreme Divinity. As the physical life of man's body is nourished by the wine of the natural vine, so is the spiritual life of the spirit nourished by the words and influx of spirit and life of the Divine Vine, for the natural nourishment corresponds to the spiritual as the body to the spirit, and as effect to causation, and as vine to its Creator. So, as the olive tree with its olive oil, is natural nutriment to the body, so is the divine oil, or good of the Divine Olive Tree, nutriment to the will of the spirit; and as oil by its flame gives light to the eye of the body, so does divine truth give light to the eye of the spirit. A Christian is a branch of the True Vine, or Divine Olive Tree, by derivative life from their accommodated Divine Causation.

TEST OF TRUE RELIGION.

Do you hate and despise knowledge?

Then you are certainly, in that *hating* and *despising*, a *something* that in its principle and quality and life is the very opposite of Christian. That principle of your religion and life is but a mere delusion of your idolatry.

The sooner you reform of it entirely, as the only way you can ever really become Christian, the better will it be for yourself.

Then you will come into the love of the knowledge of good and truth, and the love of growing wise, by realizing the good and truth of that knowledge by *living-it*, and this is Christian life.

Over 100 years ago was *this knowledge* as "The River of Water of Life, clear as crystal, proceeding out of the throne of God and the Lamb," in the writings of Emanuel Swedenborg, distributed to leading colleges of Europe; but with no claim of exclusiveness; but in total renunciation of it, *resting* upon the opposite principle of the *knowledge* of good and truth derivative only from the Word of God *opened* by God Himself, in and by His own influx, free and full to all according to the receptive capacity of every one. Hence, the *progress* of this New Age in *all knowledge*, from that Epoch. Here, now, is the reasonableness and historic basis of and for *the acknowledgement* of the True Christian Religion in its *authority* of goodness or love, and *power* of truth or wisdom—*by its Knowledge*.

CHAPTER II.

MATTER AND SPIRIT, AND ARBITRARY PRINCIPLES CONTRASTED WITH RATIONAL ONES.

I.—THE PRINCIPLES OF ALL THE PARTICLES OF MATERIALISM AND ITS FORMS.

1. *The Sun of Fire, radiating Heat and Light.*

This immense body of fire is not self-sustaining, for there is nothing material known by reason, that is living power, or virtue in itself, or self-sustaining. It is not, as we have seen in the first chapter, at all in principle or in quality any thing of which life, spirit, or living virtue, are predicable; even as forms of the derivative good and truth; which, we have seen, are the essences and substances out of which the organisms of spirits are created. Spirits alone are the only organisms of directly derivative life from God, in the only principle of life, of love and wisdom, of intelligence and rationality, and of the human faculties of will and understanding.

This sole embodied principle of life, and all its attributes, which are of good and truth, is made a living man and living power from good and truth, as the aliment of nothing else but spirit; and thence it is seen that neither the principle of good and truth, nor its quality, can be incorporated into anything but the organism of spirit. Matter can be connected with spirit as an adjunct only.

Then the sun is not human, for it has not a faculty of freedom or will, nor of understanding or reason. Hence, it is

not capable of attaining any knowledge of the nature of either the appetites or tastes, or organic structures, or the natures of any animal forms of animal life; or the wants thereof for healthy growth, and its activities and pleasures.

Nor is the sun capable of acquiring any knowledge of the principles, and of all the qualities of all the combinations or compounds of such principles, into their multifarious aliments of life; and of their perfect adaptation to every respective class of animal forms of life, of which the sun has, nor can possible have, no knowledge whatever; nor can there be the creation of such organisms of life made in adaptation in every particular for such varied respective aliments; nor, thence, such multiplicity of variety of respective nutriments for every class of animal life created of singulars compounded in exact proportions of each for the wants of all; without knowledge, reason, intelligence or wisdom; nor without goodness or love, the virtue of that knowledge.

The sun, then, is radiating more heat and light daily, than all the planets of this solar system would make, if given to him for fuel; and then the smoke of such burning fuel would obscure all his light; and there would be no virtue in the heat and light from such fuel to at all affect any planet at our vast distance from him.

We have here, then, a body of fire that can give forth only what is perpetually given him; and that is in himself no living or perpetual principle of any self-sustaining power or virtue whatever. Then it can be nothing but an effect of THE INFINITE SPIRIT or LIVING VIRTUE, or OMNIPOTENT POWER; and, as an effect, but an instrumental medium of that Spirit, or Living Power or Virtue.

All things are resolvable into, or predicable of, two principles, *Cause* and *Effect*. Living Virtue is the sole CAUSATIVE PRINCIPLE; and the dead sun of materialism is the sole material, primary and supreme principle of universal ultimate

effect. So, therefore, there must be every principle of material effects derivative from the sun as primary material effect, in their first principles, in all gradations to the ultimate particles of the inert dust of the mineral kingdom; and all as but effects of Spirit.

So, without a direct Revelation from the Spiritual World, no man born could, at this day, at all account for either the origin or the perpetual existence, or the continued and increasing subsistence of either the sun itself, or this our own earth from him. Now, having learned from the supernatural and preternatural World of Spirit, that all effects whatsoever correspond exactly and absolutely to and with their producing causes; and therefore perfectly represent such producing causes; and that the sun with his heat and light is an effect of a Spiritual Sun of Spiritual Heat, or the Goodness of Spiritual Fire or Love, and of Spiritual Light or Truth or Wisdom; and therefore exactly and absolutely represents that Spiritual Sun as His producing Cause, or Origin, Existence, and Subsistence perpetually; and that this Spiritual Sun is the first radiation of the Divine Principle and Quality of the Infinite Principle and Quality of Divinity, we have the beginning of all knowledge.

All the activity, application and use of the natural sun is solely from the Living, Spiritual Sun as Causative.

Positive, progressive, and healthy and rational manhood has attained ability of faculty to receive and understand and use this knowledge, and all the virtues and qualities of the divine principles communicated to him therein; and in them to reform and regenerate his life, and thus consummate the perfection of manhood for angelic life.

Man, nothing in himself but *naked faculty* to become something, must have causative principles adequate to make the all of whatever he is to become; and he must have developed in himself that positive principle of manhood toward such real principles of progressive life, as to cause

him to actually use and appropriate such principles and qualities as both the nutrition and life of his spirit require.

As we have seen, there is predicable of matter in any of its principles or qualities nothing whatever living, nothing whatever of living principle or quality, nothing whatever of civil or moral virtue, character or quality; because these belong only to, and really are, the principle and quality and life and character that are the attributes of spirit alone. That good and truth are the principle, and constitute the essences and substances of spirit, and of which spirit is made; hence, out of which it originates in its very life-principle and organism, and real form of life; and that good and truth are the principle in and from which it exists in its very life, and all its realizations and enjoyments, and in all its experience and consciousness, is fully and indisputably, to the exclusion of all doubt, realized by a positive man. Also, it is that from which continually subsist its ruling end of life, and all the subordinate motives as secondary causes to that ruling end; and all the delights of their effects, from words and acts ultimated in all the fruits of uses, and their fruitions. Matter in all its principles, qualities and forms, are but the dead and instrumental things of spirit; and materialism, in its complex and entirety, is but the womb of time and place, in which the initiative faculties of freedom and reason are originated and formed for the primary degree of incipient manhood. Even in the womb of the mother, this first degree is so complete that the body, after natural birth, may be immediately dispensed with wholly, and the spirit organism consummated into its perfection, in the Spiritual World, without the covering of any material organism. But the material organism, that is, the covering and house of the spirit, may be very useful for and as retaining the spirit in the womb of materialism, for the full development of the faculties of the Spirit, of freedom and reason, to full grown sensuous manhood. If manhood, then, is not blighted

by the negation of its higher principles of growth and progression to maturer and superior life, it then in these higher principles of life is developed in its faculties of freedom and reason into analytical powers, or virtues of understanding of causes and effects, and their relations and correspondences to each other. Hence, these analytical faculties can comprehend and understand, as they are matured, the reasons, causes and ends of all the principles of civil life, and all their uses, and causation and effects. They can discriminate in all their operations, justice from injustice, equity from inequity, right from wrong, innocence from guilt, merit from demerit, and civil character and criminality proceeding into every variety of all the fruits of *overt acts* of universal civil life or criminal life. This civil character is but the *blade* of manhood, ready for progression into its *stalk*.

Next in and by all the discriminations of all the principles and their qualities, of all the duties and ethical decorum of moral life, the faculties of freedom and reason, are so far perfected as to constitute the degree of rational moral manhood; which is the *very stalk* of real manhood. This rational moral life is, in its volitions and discriminations, a rejection by its nature of the principle and quality of wrong, and of the choice of right for its opposite principle and quality in itself; and from the same reason a rejection of every immoral principle and quality, and choice of its opposite moral principle and quality. Thus, it is a state of life of *actually preferring* all things considered from religious duty and obligations, morality above immorality, and virtue above vice, and actually loving them for their principle and quality, in entire freedom, from a real, intelligent and rational choice, confirmed in the life and thereby made the sole ruling love, with all its delights, of the life.

But as this initiative, and but stalk, is by no means yet full corn, so neither is the mere moral manhood: it is but the representative of a full manhood; that is, a reformed

and regenerated manhood. This civil and moral manhood is but the good soil, or good natural manhood. Its real reformation and regeneration are but in an embryo state. It is not yet principled in that spiritual or divine good and truth, from and in which that entire reformation and regeneration may be effected, and made into a completed manhood wholly in this world. There is as yet formed in that spirit, but the basis and faculties of freedom and reason, for receiving positive faith in the principles of divine good and truth, whose virtues alone in their use and life, must effect that infinite work of reformation and regeneration, by which man in his civil and moral life is really made a Christian.

Few people born at this day progress in their whole lives to the completion of but this first and but preparatory work for reformation and regeneration.

The general opinion in Christendom has been that this work of reformation and regeneration is not completed even in the Spiritual World, until the lapse of all the ages upon ages, and thousands upon thousands of years, intervening between the creation and the final judgment.

If instantaneous conception, growth and then birth, and very gradual development through many years of realizations and experience under the light and the heat of that natural sun, through so many days and nights, seasons, and summers and winters, are required in making a rational moral natural manhood of this short space of life in this world, how absurd to think of new or spiritual conception, growth to re-birth, and then re-birth, reformation and regeneration of spirit, under the heat and light of its eternal Spiritual Sun for its eternal habitation of Eternity Itself, as instantaneous!

Nothing could be more unscriptural, or opposed to wisdom, intelligence and reason, and to consciousness and experience. All these natural things and principles and qualities are really and absolutely symbols, and representa-

tives of all the things, and of all the principles, and of all the qualities of spirit and of spirit-life; and the natural world is of the Spiritual World; and the natural sun is of God's Manhood of the Spiritual Sun of Good and Truth, the principle of Divine Life, and of Divine Love, and of Divine Wisdom; in which He, in His Supreme Divinity, is The Life and the Light of the world. And now the human faculties, in the *proper use* of the natural sun and his heat and light, and all the principles and qualities of materialism, in all the realities and virtues of rational, moral, natural and civil manhood; has become a healthy, vigorous, and capable manhood for the reception of a positive faith, life and experience of all the principles and qualities of the divine good and truth of all the life, and love and wisdom, and delights of real and spiritual manhood; that is, of the real manhood of the spirit, in this rational moral-natural, and in this civil manhood of embryo spirit.

This new manhood is but the life of its spirit in its initiative and preparatory life, progressing and ripening into its future progressive life of full manhood; and is symbolically and representatively called the "*ear ripening into full corn*;" and rational manhood re-born and regenerated from above into new manhood. Herein is seen the true relation of spirit to matter, and of matter to spirit; and matter in all its forms as the symbols and representatives of spiritual things; as effects are always of their respective producing causes.

Herein, also, is seen the absolutely essential virtue of growing in us *positive faith* in all divine principles, by rejecting all the falsities of appearances, for the truths of knowledge of such principles of real virtues.

2. *The Influx into the Sensuous Degree of the Natural Man is thus received by the spirit in an External way, and operates in and upon Material Principles of the External Natural Mind derivative from the Sun's Radiations.*

This has already been shown, first, by the fact that those organisms of the five senses are material, and formed from material principles; second, from the fact that they are subjects, therefore, of accretion by nutrition from their own material principles only; third, from the fact that they are not living virtues or powers, they must be but dead and instrumental forms of spirit only; fourth, from the fact of their being but effects, they must be exact correspondences of spirit as causation, and living form of production, and of their existence and subsistence; fifth, from the fact that the cause is always in the effect, and in every minutest particle of the whole of the effect, in order to produce the same; sixth, from the fact that the cause is prior and discretely superior to the effect, that effect can never be in its own producing cause, nor one with it, nor otherwise than posterior and inferior and exterior to it. Therefore, material principles can never be anything but the subordinate, instrumental things of use to spirit. Nor can they ever be rationally, intelligently or wisely used when they are not used by spirit in strict subordination to the government of all the higher principles of orderly, healthy and progressive spirit-life. By their use by the spirit in the ends, motives and life of all the moral and civil virtues, such use is made the medium of the reformation and regeneration of the spirit. Who does not see if such use is lawless, vicious, and immoral, the very character of the manhood itself is degraded, demoralized and destroyed? As the spirit's virtues and life can only be from the principles of spirit, they cannot be given by these material and external principles.

3. *This External Influx upon the Spirit, in its use of Material Principles dead in themselves, is only operative upon Spirit by virtue of being the Living Power of all instrumental principles. The Power is from the influx from spirits in Hell, in inverted and infernal life; for this is Natural effect*

from Spirit-causation in the Hells flowing back to earth, and there ultimated in evil forms of life.

As no natural effect can originate, or exist, or subsist, without an adequate cause, nor such cause without its principle; so cannot vicious or immoral life. Hence, all the blighted spirits of sensuous and inverted manhood, made abortions by developing states of negation toward all the real and higher principles and qualities of superior and progressive manhood, are but infernal powers each. And by that negation and abortion, are but natural men *inverted* in the order and organism of their spirits and lives, by evil and wicked lives of supreme selfishness. They can, therefore, receive no divine principles or qualities of life by influx, which they do not adulterate and invert in their lives into evil and falsity in principle and quality; and hence, its evil principles flow in and from their vicious and demoralized lives into this world of effects, and become the evil principles and qualities of origin and existence and subsistence to all the forms and organisms of vicious and demoralized human life, and of vicious and hurtful animal and vegetable life. Hence, the principles of orderly life and use are from the Lord, through the heavens, into orderly and useful forms of all degrees of life. And the principles of disorderly and inverted life and evil are the same principles by passing on down into the inverted forms of infernal life, where they are corrupted, falsified and adulterated into opposites; and thence flow back into forms of all evil, making the life—that lives in these evil currents of infernal life from choice—of necessity according to their own qualities, as effects. So every good or evil form of every degree of life has its sphere of activity respectively, from its own principle of influx of its life-principles; either thus divine, or infernal by adulteration. Darwin's sexual selections and accretions to all the sexual forms of life, in the material principles of material forms, as far as he goes, may be scientific truths. They are limited

to the material forms of but sensuous spirits under but infernal influx into them as effects of spirit-life. And they are but *monkey-men* in real organic formation, with spirits so blighted as not to know the origin, existence or subsistence of even their own lives, or organisms of life, or principles of life in their qualities.

II.—THE MATERIAL, AND THE IMMATERIAL OR SUPERNATURAL AND PRETERNATURAL WORLDS.

Science, common sense, reason, intelligence and wisdom all confirm concurrently that there is to be found no where in the material universe, or in the principles of materialism, spirit. or the principles of spirit, or of spirit-organism; and that it is impossible by any natural sense to see, hear, touch, feel, taste or smell the spiritual world, or any spiritual being of that world.

If that were not true of all pertaining to that world, then what pertains to the spiritual world would not be entirely above Nature, or supernatural; and prior, as causative to Nature as effect, or preternatural.

It is only by the supernatural and preternatural senses of the spirit-organism of the spirit of a man, when they are opened to heavenly messengers, or the infernal messengers, that there is ever any direct communication between the two discretely separated worlds. Then all communication, as to both parties to it, must be strictly on the same plane of life.

But into the spirits of men, and into the instincts of animals, there is an influx from the plane of causation into them, each in the plane of effects posterior and inferior as plane of effect, to its producing causative plane.

Effects of this influx, good or evil, from the spiritual world, must of necessity correspond exactly as to even

every most particular, and as to every singular of every particular, to its own respective producing causation. But there is perpetually, by Divine Providence, kept an equilibrium as to the currents of good or evil influxes, so as to leave man in freedom and reason to choose and confirm himself *freely* in a *good*, or *evil*, life. He has this whole natural life, and all its experiences in good and evil, to make his choice and home in good or evil; and good is heaven, and evil is hell. The *cross* is the *denial* of evil in the heart, and *that alone*.

The Sacred Scriptures are in perfect accord with all the teachings of true science, for science is nothing else whatever but the thoughts of spirits; and books of science are but these thoughts written by words as signs expressing or signifying such thoughts.

Then the thoughts of spirits in but embryo or sensuous manhood become abortions by negation of all real things, of all analytical reason, and of all real causatives; when all real common sense, by the perceptions of analytical minds, know that these spirits, universally without exception, without a supernatural and preternatural revelation could never have attained to the capacity of monkeys. For spirit must live of and from the nutriment of the knowledge of the Word of God in its faith, or in its reception and profanation, or rejection. For we have seen that spirit-life from matter is impossible; it must have spirit aliment; and to have it from nothing is an absurdity. For spirits in sensuous manhood to build all their characters, and hopes, and progress, upon their own *mere thoughts*, since this is the substance of science, is the most *sandy* or insane foundation ever house was built upon.

Not one *causative* principle, or *reason*, for all the origins, existences, and subsistences, that have been created in the whole universe around us, as innumerable *effects*, has ever been given by men of negation.

Not one real principle of progress, or culture, or reform of character in civil, moral and spiritual virtues of the life of man in the State or Church, has ever been discovered or found in the thoughts of negation. Negation is simply a negative, and *Theos* God—*No God*—No Infinite Causative. The *irrational* of it is the hypothesis that all effects are without any CAUSATION. Such *idiocy* has never been found supported, by giving a single instance of any one *effect* whatsoever—any one perpetual motion or power—existing without its respective or corresponding causation.

Negative men talk the nonsense of *culture, progress, elevation, reform, reason, harmony, and destiny of humanity*, of and from nothing, in and to nothing, and by nothing. They sometimes try to make a starting focus, or point, or centre, in the atomic dusts of inert matter. This is precisely as if they began a search after the Central Power of our Atlantic and Pacific Railroad among the sand shoveled by its menial servants at will to lay its ties for rails upon; instead of searching for the office of its *god*, the Superintendent, the Governing Power over all its things whatsoever. "I have said ye are gods;" Psm. 82:6; John 10:34.

If we should hear a farmer talk about the culture of nothing, and getting fruit out of the ground from nothing, and planting nothing, and gathering from nothing, would it be idiocy? God is sole Causation, and all the principles that fructify and multiply by vivication from the Divine Sphere of His Infinite Life, accommodated and graduated to finite origins, existences and subsistences before us in the Universe, are from Him as Causation. We have the progressive powers of analytical reason, intelligence and wisdom given us from Him, that from Him we may become lovers of the knowledge, not of nothing, but of real things; and of growing wise from the divine or real things of the endless life and progression of His Kingdom of real things. These all begin in The Absolute Perfection of Infinite Divine

or Absolute Life Itself, Omnipotence Itself, Omniscience Itself, Omnipresence Itself; and however far and vast and illimitable any progression may ever become, *infallibility* will be infinitely beyond all finite progression forever. If the finite could ever become *infallible*, heaven must perish, for there would be instantly an end of such progressive life in growing wise, and of heavenly happiness ever new in new realizations of the Divine or Infinite Life.

"Behold, I make all things New," [Rev. 21:5,] signifies among other things, that *living men*, or men who have renounced all falsities and evils of self-derived intelligence, are ever progressing in new reason, intelligence and wisdom and life and fruitions and happiness, from His Infinite Life and Causation, by living in and from Him, as the branch from its vine.

So, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be," [Rev. 22:12,] signifies, among other things, that all *recompense* is in and from the divine principles given us by the knowledge of the Word of God, as we are living them as divine, and hence from God in these principles only, can we have heaven and the life of heaven from the Lord, given us to eternity. The *recompense* is in the divine principle, *now* and *ever*, in and by its life.

1. *Where is the command of God, to obey a Council, or to receive the Word from them, or to believe in any man, or in the Pope, or Vicarship; in Vicarious Blood, or in Tri-personality, or of Paying the Penalty of Guilt by the Murder of the Son derived from the Virgin Mary, or of her Immaculate Conception of her Son. The words of God are but signs of the thoughts or commands and promises of God; and these thoughts of God are of and from the wisdom of God; and This Divine Wisdom is of The Infinite Principal of Divine Love or Goodness Proceeding In Wisdom into Divine*

Thoughts which are embodied in the written words of God as representatives of God's Thoughts, that are Infinitely above creature's thoughts. "For as much higher as the heavens are than the earth, so are my thoughts higher than your thoughts. My word shall not return unto me void;" Isaiah 22:9-11.

These are not one of them anywhere in the Word of God at all. They are purely and wholly fabrications and anti-Christ, and opposite to the Decalogue. "The soul that sinneth dying shall die;" "Sin is a transgression of the law," or divine commandment forbidding some evil, that is, destructive of real character. But the refusing to believe in and worship such things as are above enumerated, and which are nowhere named in the commandments; except as in their principle they are forbidden utterly, because they are evils that will damn the soul if we make them *licenses* to live in evil, and confirm ourselves in an evil life. If we so far make them of no account as to realize that we must for ourselves, actually live the commandments of God to enter into eternal life, then the Lord is saving us by the divine principle of his commandments—in, by and through our keeping them.

Can God accommodate the Infinite Life, Love and Wisdom of His Infinite Being and Existence to all degrees of human capacity and life, in an Absolute Revelation? Certainly He can, and has done it, and is doing it; or we could know nothing of Him, or of His kingdom, which is not of this world.

There is no seed of the vegetable kingdom, nor structure, nor fruit of it; nor is there a semen of the animal kingdom, or an organ of an organism, from the invisible insect up to the animal body of man, nor a procreation, nor a progressive life, that is not an absolute work of God. How much more is the spirit of man an absolute work of God! And how much more is the supply of the human spirit in its faculties of freedom and reason, with its aliment of life, growth,

development and progression, an Absolute Work of God alone !

We are indebted to no councils of men for any word or sentence of it. It is from the mouth of God Himself, in every book that is His Own, on its own face, and rests solely on Its Own Intrinsic Divine Workmanship. I have never seen any other book but the DIVINE ONES, that does. All the above absurdities are from men, and not from the mouth of God at all, even on their own face. If any one should pretend to do an Infinite Work, or originate an Infinite thought represented by the written words from the mouth of God expressing the divine thoughts, he would be a fool on exhibition.

2. *The Lord's Sphere of Life and Activity is Sole Causative in universal forms of all things pertaining to their lives, origins, existences, subsistences and activities; in Accommodation down to all degrees, conditions and organisms and organs, and parts of the organs, of all forms whatsoever, in graduated principles from His Own Infinite Life and Being.*

He creates and governs absolutely all things whatsoever, in heaven, upon earth, and in hell; except wickedness is of man. He creates evil, in the sense of creating all that which beings in freedom falsify, pervert and adulterate into evil; and sustains and provides all the principles which sustain their lives thus inverted and adulterated into infernal organisms of life. Then from himself he infills all lives, and lives in all life as its existence from Himself, even though turned by wickedness into the opposite loves of evil; for nothing exists an instant from nothing; and only from God can anything exist at all.

Then He can, and we know he does, perpetually accommodate His Infinite Life and Infinite Principles of Absolute Life down to, and in, and for, universal lives and in universal sustenances, and for universal wants, perpetually. And we have seen that knowledge of all the principles that

nourish spirit in its freedom and reason in all the virtues that are the constituents of a true and good character of a perfecting manhood, is the *aliment* He must provide for man by a Divine and Absolute Revelation from the Supernatural and Preternatural World. All the works and thoughts of an INFINITE and ABSOLUTE BEING must be INFINITE AND ABSOLUTE WORKS AND THOUGHTS, in graduation and accommodation to finite, and in finite beings and things, or they could not have their beginning in the Absolute or Infinite Beginning. Hence, He says, "I AM THE BEGINNING and THE END, THE FIRST and THE LAST." The End and the Last of all creation in every *Word* and Work of God, is His own Absolute or Infinite word and work, equally with the *Beginning* and *First Ones*. Not *one word* was ever spoken by the mouth of God, or work ever created by his hand, that is not an *absolute word* or *work infinitely above all finite capacity*. How is it that all cannot see, that finite beings are limited by finite capacities to *speak but finite words*, and *do but finite works*? *Every tree is known by its fruit.*

We can take God's *seed* of any vegetable, grain, grass, tree or flower, and plant it, and He will vivify, multiply and fructify the same *ad infinitum*; and the same is true equally of the seeds of thistles, and of all opposite or evil things. So we may take any one and every one of the words from the mouth of God, and plant them in the good soil of a human spirit, and God will vivify, multiply and fructify every one *ad infinitum*; and this is equally true though they in their evil use are falsified and adulterated into evil forms. He cannot, and will not, vivify, multiply and fructify one seed of any man's speaking, or mechanism, or device; and not one word of self-derived intelligence from the mouth of any Pope, Priest or Preacher, can be vivified, multiplied or fructified in any human spirit, for it is not a word or work of divine or *absolute* structure.

As we have seen, *tripersonality, pope, vicar, vicarship, vatican, vicarious blood, paying the penalty of sin by substitution, and the son bearing the sins of the father, and celibacy of the priesthood*, are all words never spoken by the mouth of God, and nowhere found in His Most Holy Word. They are capable of no more vivication than would seeds made by the mechanism of man out of *bass-wood*, be capable of vivication if planted.

But whence is the wonderful power and life and activity and perpetuity of Rome—of Episcopacy—of the Methodist Church Government—of Close Communion—of Mahometanism—of Buddhism—of the Greek Church—and of Mormonism? Whence the *Causative* of all these heathen idols?

The answer is very readily given. All the words from the mouth of God are all the *knowledges* of good and evil, and hence by being the words of God are seed-principles of human life and character, that will vivify if lived in obedience in perfecting and elevating human life and character; but if violated and profaned in the *disobedience* of the *corruption* of *falsification* and *adulteration*, to the *wicked ends* and *motives* of the *lusts* of *power* and *gains*, these *seed-principles* of the words of God, are then vivified, multiplied and fructified in *degrading* and *corrupting life*, and *character*, by the *life of them*, into *infernal, diabolical* and *satanical organisms* for the *hells*.

All the *old hoary despotisms* and *tyrannies*, and *rings*, that, *by the most cunning devices*, and *shrewd trickery*, and *artful deceptions, frauds, and delusions* that have enslaved and cursed man, have *originated wholly* and *only by the falsification* and *adulteration* of God's Words.

These knowledges of divine truth and divine good, from the literal sense of all the words from the mouth of Jehovah God the Lord, in all the Divine Revelations from the supernatural and preternatural sphere of life and causation of the Spiritual World,—ever brought down in Divine Accommo-

dation to man,—are the sole principles of the origin, existence and subsistence of man's life, and all its realizations in good or evil, or heaven or hell.

In *divine truth* and *its essence good*, are the *beginnings* of all things, and minutest parts of all things, and the perpetual existence and subsistence, by Divine Providence, from Beginning to end, from First to last equally as to causatives, and as to all effects from the LORD HIMSELF, as ABSOLUTE, or INFINITE, or SUPREME, or SOLE CAUSATION, as spoken in John 1 : 1-36 ; *id.* 14 : 4, 6 ; Matt. 22 : 16. The *divine words* of God, embodying the DIVINE PRINCIPLE of CAUSATION, are thus the divine principles of "*spirit and of life*"—are the *rock* or *stone* foundation of all character and life, in the opposites of good and evil ; but every *word* is a *petra* Latin, or *petros* Greek, or *stone* or *rock* English, *cut out of the mountain without hands*, or human workmanship from the creature man. The Divine *Petra*—*Petros*—or *Stone* was *cut out of the Mountain* without hands, Daniel 2 : 31-45. This *Stone* of all these kingdoms and powers the *builders' refused*, that is, refused to build upon the rock truth, Psm. 118 : 22 ; Mat. 21 : 41-44 ; Mark 12 : 1-12 ; Luke 20 : 9-17. The *sayings* or *words* of God are the *stones*, *rocks*, or *peters* upon which the houses of spiritual temples or characters are built, by keeping and living them, or destroyed by violating them, and thus overthrown ; Mat. 7 : 7-28. But to get good things we must *ask them of God*, vs. 11 and 8 ; John 12 : 44-50. Hence, principle, good or evil, in and by this life, is the *sole key* that looses from all evil, and binds in the evils of life ; and is thus in the whole of the life of good or evil, unlocking the door of heaven or hell ; and thus our lives by every good deed of obedience from the heart of the truth or word from the mouth of God, is opening heaven to us ; and every evil deed of disobedience to the divine commandment of life everlasting, is opening hell to us ; and thus the bundles of wheat, and the bundles of tares and thistles, are maturing

for their final allotment to their own place ; as are also the sheep and the goats ; and the *reason* of the disposition itself, is in the quality of the character matured. Every one goes to his own inherent place, whether heaven or hell. This is shown in the 25th chapter of Matthew. But hear Peter himself, 1 Peter, 2 : 1-8 ; and Paul, Heb. 11 : 10 ; " For he looked for a city which hath foundations, whose maker and builder is God." And hear Jesus Christ to John, in Rev. 21 : 2, 3 ; " I, John, saw the holy city, New Jerusalem, *coming down from God out of heaven*, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying behold the *tabernacle of God is with men*, and *He will dwell with them, and God Himself shall be with them, their God ;*" *not His vicar, but Himself ; for He has no vicar, nor has He ever said He had a vicar ; nor did Peter ever say or claim to be vicar or appoint a vicarious successor or a pope either ; Peter a vicar or a pope, is a flat absurdity.*

THE KEYS WERE GIVEN TO ELIAKIM THE SON OF HILKIAH, BECAUSE HE REPRESENTED THE CHRIST, THE WORD, THE TRUTH ; Isaiah 22 : 20-22.

That this is so, is seen in Rev. 1 : 18 ; 3 : 7 ; 9 : 1 ; 20 : 1. And in all these places *key* is but the *sign* of the *knowledge* and its *divine power* of the Word of God, to give us all things of the kingdom of God ; and this is shown in Luke 11 : 52, of the Jewish D. D., by whom were made void the law of God by falsifications and adulterations. " Woe unto you, lawyers ! for ye have taken away the *key of knowledge* ; ye entered not in yourselves, and them that were entering in ye hindered (or forbade)." This is because all men are made by the principles of knowledge used in every one's life. So when we speak of the *key of knowledge*, we speak of that out of which all characters are made, in and by one's life.

The universal Church of Christendom is described as a *Woman*, because it signifies, 1st, The Church a Virgin and

Bride and Wife, when uncorrupted, or reformed and regenerated; 2d, When the *keys of knowledge* are falsified and adulterated into the corrupted principles of the lusts of power and gains, it then in its opposite sense signifies an *adulterous woman or whore*, hence a *church utterly fallen* in all the principles of a church; and the many *waters* signify knowledges, and thus the *peoples* made from knowledges from the Word of God, which uphold *this woman*, who is said *to sit* upon them; and which is described in Rev. 17:1-6; and 18th chapter entire, and 19:1-8. Her *harlot-children* are described Rev. 9:11; *id.* 20:1-3. This *destructive principle is faith alone*, through *substitution by vicarious blood*, derived from the vicarship of the vatican; by which the law of God is *made void*.

From such *dogmas* of the *self-derived intelligence of men*, there is no *creative virtues* or *living seed-principles* from which real men can possibly be made, because they are idols or falsities, and evils, or silver and gold of but heathen principles of self-derived intelligence, as saith the LORD, "The idols of the heathen are silver and gold, the work of the hands of men. They have mouths but they do not speak. Eyes have they, but they do not see. They have ears, but they do not hear; neither is there any breath in their mouths. They that make them are like unto them: so is every one that trusteth in them;" Psm. 135:15-18. Such men are described, when made of knowledges of the Word falsified and adulterated, as but *greedy dogs*. "*His watchmen are blind; they are all ignorant; they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber; yea, greedy dogs can never have enough; and they are shepherds that cannot understand. They all look to their own way, every one for his gain from his quarter;*" Isa. 56:10, 11. And because they are prophets of Baal they know not true religion, nor worship, nor teaching. Hence, Elijah, representing the Lord as The Internal Word, mocks them, or

regards not at all the worship of but *whoredom* in religion ; 1 Kings, 18 : 27. "And Elisha mocked them, and said, Cry aloud, for he is a god, either he is talking, &c."

III.—FALLIBILITY AND INFALLIBILITY. PRINCIPLES HAVING THE INTRINSIC VIRTUE, TO PROVE THEIR OWN FRATERNAL AND ECUMENICAL QUALITY.

1. *How they must Prove themselves to command Universal Assent.*

All good and true men of the true Christian religion concur as to the following principles being Divine and Ecumenical :

First.—The acknowledgment of the Divine Principle of Jehovah, God of the Old Testament, and the Lord Jesus Christ of the New Testament.

Second.—A Divine revelation of the Divine principle to men as an absolute law of moral wisdom and goodness.

Third.—And in a life of the Divine virtues of the Divine commandments.

Atheists and infidels acknowledge the virtues as useful to man and society, but do not believe them Divine in origin, existence, and subsistence ; on the contrary, Christians do. Christians, atheists, and infidels, all concur in believing in every natural truth and principle of materialism and universal science. The Christian—as to the Divine Causation, existence, and subsistence of universal life, and all things—is a positive man ; but the atheist and infidel is, as to that Causation, a mere negative man. There can be no principle of virtue in mere negation. The Christian believes positively all that the atheist and infidel do, and has the positive virtue of believing in infinitely more.

2. *How every Principle from God Himself, and derivatively in every man, must Prove its own Intrinsic Virtue, as the reason for its belief.*

God has given an infallible reason for believing in Him, and in every *word* of Divine revelation, and in every *work* of His Omniscience and Omnipotence, and has given also the *reason* for believing in every *word* and *work* of every creature. The Divine *reason* is stated in these words, viz.: "*For every tree is known by his fruit.*"—Luke 6:44; Mat. 12:23. That is, *whatever merit and worth* there is in any being and character, will always be in the *words* and *works* proceeding from such being and character. And man cannot be affected by being or character except in the sphere of *works* and *words* proceeding from them. The principles in *words* and *works* proceeding from God, constitute the all, of that by which God is, or ever can be, either known or at all realized. So also the merit and worth of any ministry, politicians, or authors, are nothing to any man, or to society, any further than they are known and realized in the virtues proceeding from them in *words of truth* and *works of use or good*.

3. *There is no moral obligation to believe in the Divine Itself, but from the reason existing in the Virtue of all Divine words and works.*

From the constitution of the human mind, as existing of the faculties of freedom and reason, and as operated upon by motives, it cannot be affected but by something having a virtue for some good use, or having a quality capable of evil use. So it is not true that *the fruit is known by the tree*; for the opposite is the truth, namely, that "*every tree is known by his own fruit.*" Every tree must, in the first instance, be distinguished by its proceeding forth in its own quality of use to man, in the peculiar qualities and virtues of *its own fruit*; and afterwards trees may be classed into

varieties from their appearances, after their character has been determined from their *own fruit*. So no one is practically affected with any being, whether fallible or infallible, immediately, for this is impossible; but only by something proceeding forth from them, either in *words* or *works*. If the Being is Infallible, He is Omniscient, Omnipresent and Omnipotent; for no infinite attribute can belong to any other than the Infinite Being; and the Infinite must, to be infinite, have all infinite attributes. So no being can be infallible who has not omniscience, omnipotence and omnipresence, for he is not infinite. We may disbelieve the Lord Himself in every *work* and *word* that is not in itself an *infallible word* and *work*, ourselves having the right, by virtue of the divine gift to each of us of freedom and reason, to judge them. Each finite being must be finite in his ability of reception from the Infinite or Divine; and hence, even by virtue of the divine gift in him, cannot ascend toward the Infinite beyond the finite, even to eternity; hence, although "all things are possible to him that believeth," yet the degree of possibility depending upon the finite faith of a finite being, the *fruit* of that faith is but finite, of absolute necessity, forever. As God Himself is known, appreciated and judged by "*his own fruit*" alone, in every *work* of divine creation, existence, and subsistence; and in every *word* of Divine Revelation as to intrinsic virtues; so are all finite beings, as to their receptions of wisdom and power from Him, to be known, appreciated and judged only by the intrinsic virtues of each one's *words* and *works*. Every character, therefore, is entirely determined by the innocent and virtuous use of the individual reason and freedom, upon the *words* and *works* that are intrinsically true and good in themselves. The Infallibility of God belongs to Himself, and the fallibility of finite beings belongs to each one's own personality, with which not any other one is at all interested or affected; nor is it possible

to be, until that virtue of that being proceeds forth in the fruits of *words* and *works* toward others; and then it is only such being's *own fruit* that interests and affects any one, and is the sole medium of all connection and relation of ourselves to the separate and abstract quality in itself of every other being. So it is a vast mistake to suppose that it is the abstract infallibility, or fallibility, of any being separate from his own fruit, that is put on trial before the human freedom and reason, or that should interest any one. It is only the *fruit* alone that is directly and immediately on trial, and its determination as to virtue is final and decisive of all other issues, even as to the Divine Himself in Himself. This applies to every book of the Bible, and to every *word* of every book, and every divine *work* of creation, existence and subsistence. Hence, not any finite being, or council of them, has any more authority to impose their opinions upon us than we have to impose ours upon them. In each case the authority is intrinsic in the virtue of the *fruit* itself, whether offered us by God Himself, or man, or men.

"*If I do not the works of my Father, believe me not.*"—John 14:11

If I have stated Principle, so essential in itself, as to be ecumenical, then the statement, by virtue of its being *fruit*, ecumenical in itself, has all *its authority* with the *unimpinged freedom* and *reason* of men. A ministry must prove itself *by virtue* of its being *ecumenical*, as to what is *good* and *true*, by its own and its laity's *fruit* of the life.

"*That they all may be one, that the world may believe that Thou hast sent me.*"—John 17:21-23."

There must be an acknowledgment of ecumenical principles, having intrinsic virtue in their fruit, as their test, to produce unity, before unity can be effected.

4. *The Infinite, in His own fruit, always proves His own quality and character.*

Is there not a distinguishable difference between every *word* and *work* of the Infinite Mind of Omnipotence, Omniscience and Omnipresence, and that of every *word* and *work* of any created or finite mind? Can the finite, in either *word* or *work*, be Infinite? Is the Infinite transferable, in His infinite attributes as such, to finite beings? But can He not operate in and upon finite beings, as His receptacular mediums of His principles and quality and character of life? Can Infinite Love and Wisdom, or Infinite Goodness and Truth, proceed forth in any *fruit* of *words* or *works*, not *intrinsically good, useful and true* in themselves? Can Infinite Love and Wisdom proceed forth in any *works* or *words*, without any *reason, cause and end* for them? If not, He cannot ask us to believe in any of His *words* or *works* without *sufficient reason, cause and end*, intrinsic in all of them, for our believing them; and if these are in them intrinsically, in what sense can any creature affect them for the better, or improve that which is already divine in itself? If then, *fruit, divine in itself*,—because it is *useful, good and true intrinsically*,—constitute the reason, cause and end for *believing in divine things; then divine things have an intrinsic quality for believing in them, growing out of what they themselves are the mediums of imparting to man, through man's faith in them and use of them in his life*. So we know divine things by *their fruit only*; so also we *believe* divine things, and *use and live* them, only for the *fruit*; that is, the *use and good* they intrinsically recompense unto us. Their recompensing is only given, of necessity, through believing in them, and using and living them. We must have *real principles, capable of all recompensing virtue, believe in them, and use and live* them, *to have their reward*. Atheism being mere negation of divine or real recompensing principles, and hence of *all faith in them*, and hence of *all the use and life of them*, is but a mere ism of Nothingness. A man, to be anything, must be a positive man, *as to all*

real principles, as to faith, use, and life. From nothing is only nothingness. From God, in the principles of good and truth, are all finite origins, existences, and subsistences; and, as the Infinite Tree of Life, He is known by His own fruit alone. A negative man, as to real things, is an utter abortion of manhood.

IV.—THE DIVINE PRINCIPLE OF GOOD AND TRUTH ECUMENICAL TO THE RATIONAL, INTELLIGENT AND WISE.

1. *The Divine Fruit of the Divine Tree of Life, is the Product of the Divine Principle of the Real Catholic Church; hence, is the True Church from it.*

Humanity is in want of a LIVING GOD, because man has no other origin of life, existence, and subsistence; save as that *divine fruit* from the Infinite Tree of Life. The Lord as the Word, proceeds forth in the divine good and truth, from Himself, of all the virtues; therein revealing His own Character and Quality and Principle of His own Life, in the *divine virtues of His own fruit*. These divine virtues originate, exist, and subsist, absolutely every life in the universe perpetually. There is nothing pertaining to any life whatsoever, as to either origin, existence or subsistence, that is not the divine virtues of His Infinite Fruit providing for man's every need. Herein is proven God's infinite Use or Love to man. God is thus the absolute and infinite supply of every want of man. There is, then, not anything that is ever of any use whatever to man, that God does not therein prove the divine virtue of His own Infinite Fruit. Hence *God is the Infinite Reality. He is the Absolute Reality* of all the realities, of all the origins, existences, and subsistences of universal life. The most absolute proof of the Divine Entity and Existence is ever being given anew, in all the divine virtues of The Divine as Fruit, from

which true manhood absolutely, not only originates, but lives, exists, and subsists, every moment. Instead of there being any want at all, as to any proof of the Infinite Causation and Existence of the BEGINNING and the END, the FIRST and the LAST, the proof is absolute to all men.

Atheism and infidelity exist in no instance from any want whatever of the most absolute demonstration of the Divine Entity and Existence; but from the willful and wicked murder of the divine principle of faith, seeking acknowledgment in themselves. So no one ever becomes an atheist or infidel, but by moral suicide. Were this but a killing of the body, it would be vastly less criminal; but it is an utter destroying of the soul to eternity. It is thus the most infamous and appalling of crimes, against their own souls.

"The Holy Spirit is the Divine Truth, and also the Divine Virtue and Operation, proceeding from the One Only God." (T. C. R., 139, 140.)

All character, quality, and principle of life, of all creatures, of universal life, must have an Origin, and Infinite Fountain of both existence and subsistence; because from nothing there is naught but nothingness. This is as clearly true, as it is, that twice two are four. Then the question arises, as to the *seed-principle* of origin, or creation, existence and subsistence to all finite life, character, quality, and principles. The answer is given by THE LORD as the SON OF MAN, viz., "He that soweth the good seed is the Son of Man. The good seed are sons of the kingdom; but the tares are the sons of the evil (one)." (Matt. 13 : 37, 38.)

This is the true doctrine of the following passage, viz., "*Thou art The Christ, the Son of the Living God,*" (Matt. 16 : 16:) By Christ is signified the Truth, or Word, or Principle of God; and also the God of the Divine Principle, as also it appears from John (1:1, 2,) "In the beginning was the Word, and the Word was with God,

and God was the Word. The same was in the beginning with God." And that Christ or the Word or Truth or Principle of God, was, and is, and will forever be the Divine Principle Itself of all finite origins, existences and subsistences to universal lives and things; is shown by John (1:3, 4,) "All things were made by Him, and without Him was not anything made that was made. In Him was Life, and the Life was the Light of men."

That *Divine Truth is the one only Reality Itself* of all finite things and living forms, has been practically ignored by most men, and civil and ecclesiastical builders of governments, who have referred all virtues to themselves, and claimed the merits to themselves. "The *stone* the builders rejected is become the head of the corner." (Psalm 118: 22; Matt. 21: 42; Mark 12: 10; Luke 20: 17.)—Whereas nothing can have the virtue of real principle, real life, and real permanence, but that which originates, exists and subsists in and from and upon the Divine *Stone* or *Petra* of the Principle of God Himself.

This is clearly taught in Matt. 7: 24. "Therefore whosoever heareth these *sayings* of mine, and *doeth* them, I will liken him unto a wise man, who built his house upon a *stone*" (*petra*, Latin; *petros*, Greek,) signifying the *sayings*, *words*, or *truths* of God. The house, here spoken of as built upon a *stone*, *petra*, is the *moral* house of the divine character of the spirit of a man, Every man's own proprium of selfhood is vicious or immoral until there is grafted into him by reformation and regeneration a divine principle of the scion of the Divine Fig-tree, Vine, or Olive trees. "I am The Vine, *ye* (are) the *branches*. He that abideth in me, and I in him, the same bringeth forth much fruit; for *without me* ye can do nothing." (John 15: 5.) The Vine is the Divine Virtue whose divine principle, grafted into the old vicious stock of selfhood, bears the new, useful or good fruit of divine natural moral honesty and decorum;

for in speaking of the divine virtues proceeding forth in their principles from the Infinite Virtue of this *True Vine*, the Lord says, "The words which I speak unto you, they are *spirit* and they are *life*," (John 6 : 63,) that is, they are the principle of spirit, and are the principle of life. Hence they are the divine principles of loosening the bonds of slavery to evil and thus of redeeming from the love of evil, and thereby of emancipating us from the life of evil; and hereby we are saved from the retributions of evil works, as the Lord says in John 8 : 24, 31, 32, "I said therefore unto you, that ye shall die in your sins; for if ye believe not that I AM, ye shall die in your sins. Then said Jesus to those Jews that believed on Him, If ye continue in *my word*, ye are my disciples indeed; and ye shall know the *truth*, and the *truth* shall make you *free*;" so *truth* is the *key* that *unlocks* the *doors* of our *prison house*.

Men are first enlightened and reformed by the truths of Christ's words. "Now ye are clean through the *word* which I have spoken unto you." (John 15 : 3.) Then they are made *new* by the new principle grown into them through the life of this principle incorporated into the old root of man's spirit, by living the new principle, and thus bearing the new divine fruit of moral honesty in its universal form of decorum. "If ye abide in me and *my words* abide in you, ye shall ask what ye will, and it shall be done unto you. *Ye are my friends* if ye do *whatsoever I command you*." (John 15 : 7, 14.) The divine principles of the virtues proceeding from the Lord as the Infinite Virtue is called the Holy Spirit, or Comforter to man, in His operating life in the spirit of a man. "But when the Comforter is come whom I will send unto you from the Father, *the Spirit of truth*, which proceedeth from the Father." (John 15 : 26.)

So it is the principles of a man's life alone that makes and determines every character, through the right use, or

abuse, of a man's faculties of freedom and reason personally. So it is not God, neither is it any man, or priest, or even Ecumenical Council, that judges, condemns, or damns any man at all, but only the individual self of each one in *his personal violation* of the divine principles of *good* and *truth* in his or her life, as the Lord says, in John 12: 46, 47, "I am come into the world, that whosoever believeth on me should not abide in darkness. And if any man *hear my words* and believe not, *I judge him not*: for I came not to judge the world, but to save the world. He that rejecteth me and *receiveth not my words*, hath *one that judgeth him*; the *word* that I *have spoken*, the *same shall judge him* in the last day." So it is only divine principle in itself, that has the *virtue to save*, and *to damn*, by its *rejection* and *violation*; because *its divine virtue* in its *life loosens* us from the *power of evil*; and *its rejection*, therefore, *leaves us of necessity bound in evil*.

The Son of God, then, being God in His Divine Principle proceeding forth as the Father in the "*Spirit of truth*" to operate all divine virtues in man; we can plainly see the divine operative virtues of the following words of God in their divine efficient power when lived, viz., "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; because flesh and blood hath not revealed to thee, but my Father which is in the heavens. And I say unto thee, that thou art Peter (*Petra—Petros—Stone*, principle of *truth* or faith,) and upon this *petra* (stone) I will build my church." (Matt. 16: 15-19:) so that as rock is the foundation of our material houses, so also is the *divine truth* of good, the *spiritual stone*, of our moral houses of spiritual character in the Church. Thus the *Truth of Good*, or *Son of God*, which Peter confessed, as The Divine Principle, is the *petra*, *stone*, or divine principle of *truth* that is the origin of all divine virtue and operative power in man.

"That the gates of hell shall not prevail against it."

Peter's character, like that of every true disciple, is built only upon this divine principle which he realized and confessed; hence Peter, like every disciple, represented the principle and corresponded to it, that made his character. And whosoever is principled in this divine principle of faith, in *divine truth* in his life, will be loosened from all the power of evil that enslaves on earth, and loosed in heaven from the love of evil that enslaves the unreformed and unregenerate, and operates in the interior and exterior mind; because all virtue is in the divine principle alone, and not in any man or priest; but in the *truth* of God alone that is taught; hence *truth itself* is the *key* of heaven and hell, as the Lord says, "I will give thee the *keys* of the kingdom of the heavens; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." And no man has the smallest portion of virtue or divine power in himself, for "Power belongeth unto God."

As the Lord is Jehovah God in His Divine Principle Revealed to man as The Word or Divine Truth of Divine Good, the Holy Spirit is called the "*Spirit of Truth*," proceeding forth from the Lord, The Divine Virtue of the *divine truth* and good, effecting all reformation and regeneration; which is meant by Redemption and Salvation. And it is the *words, sayings, or principles* thus proceeding from the Lord God and Saviour and Redeemer, by their divine virtue, that are the sole Medium of all redeeming, saving, reforming, and regenerating virtues, by which any man ever was or ever will be affected at all. These *sayings* have "*spirit and life*," intrinsically in them, whenever acknowledged, believed in and lived; because they then become receptacular vessels and mediums of the Divine Influx and Life of Divinity. They thus have all the Spirit and the Life, that gives virtue, power, and illumination to preacher or priest, and to the laity when preached or taught

to them. So the preacher or priest is nothing, but the *divine truth* of good alone is the All in all, affecting all men, and not a jot or tittle of virtue, is in the priest or preacher apart from this *divine principle* of the *divine truth* of good.

2. *The Lord Himself saves or affects no one by His Personal Influence separate from His divine truth of good.*

Hence, as He saves none except in and by His divine principle of *truth* and good, He has not given any creature or man the virtue of at all contributing to the redemption or salvation of any one, through any personal or official influence apart from the divine virtue of *divine truth* and *good*, as the Lord says in John 20:21, 22, 23, "As the Father hath sent me, even so I send you. And saying this, He breathed on (them) and saith unto them, Receive ye the Holy Spirit. Whose soever sins ye (in and by the *divine truth*) remit, they are remitted unto them; whose soever ye withhold, they are withholden." (Clowes' more literal translation I use.) Thus there is neither personal nor official authority, separate from the divine principles of *truth* and *good*, known in the Kingdom of God, nor consequently can there be any grades of personal or official authority.

3. *The principle of personal influence apart from divine truth and good, is corrupt and ungodly.*

As the Lord says, Matt. 20:25, 26, 27, "But Jesus calling them, said, Ye know that the princes of the Gentiles exercise dominion over them, and the great exercise authority upon them. *But it shall not be so among you:* but whosoever is willing to become great amongst you, let him be your *minister* (one that ministers unto.) And whosoever is willing to be first among you, let him be your *servant*." This is the true principle and form of the REAL CATHOLIC or True Church of the True Christian Religion. In v's.

20-24, James and John's mother, thinking only of natural exaltation as predicable of the Spiritual Kingdom of God, had asked not vicarship or to be made popes, but for chief places as creatures, not even aspiring to *Infallible Dominion over all others*. And there was great indignation among them all in the very presence of the master Himself. And all personal preference and exaltation of any one above his fellows was most absolutely shown to be inconsistent with the character of the spirit and life in His kingdom, and to be predicable only of unenlightened men. Men who know not at all, the principles and spirit and life of the kingdom of God; and that as yet they belonged in such material sensuous, selfish thoughts, and desires to the planes of the natural lives of the unreformed and unregenerate heathen; hence, as yet, knew nothing of spiritual life. And herein *all rational men* can clearly see, that in principle they were in the natural, selfish, corrupt plane of papal supremacy.

The Supreme Principle of Divinity is not only In Itself supernatural and preternatural; but Is also Life Itself, Quality Itself, Omnipresence Itself, Omnipotence Itself. Yet by the Athanasian Nicene Creed, A. D. 325, acknowledged by the Catholic, Greek, and Orthodox churches alike; "*There are not three eternal, but one eternal; nor three infinites, nor three uncreates, but one uncreate and one infinite.*" "True faith is, that we believe and confess that our Lord Jesus Christ is God and Man, God of the substance of the Father, consisting of a rational soul and human body; Who, although God and man, yet they are not two, but *one* Christ; *one* altogether, not by commixture of essence, (or substance,) but *by unity of person*, (or because they are one person.) *Since, as the rational soul and body are one man, so God and man is one Christ, Who suffered for our salvation.*"—Athanasian Creed.

Neither *Peter*, nor his *keys*, nor his apostolic vicarship, or

supremacy, or dominion in the Church or State, or his, or any successor's infallibility, or his being pope, or any of his successors being pope or popes, or cardinals, or archbishops, or vicar, or vatican, or papacy, or celibacy of priests, or nuns, or immaculate conception of Mary, or confession to priests, or prayers for the dead, or purgatory, or the bulls of papacy, or licences, or indulgences, or the worship of Mary, or other saints, or images, or faith alone, or vicarious blood, or proxy-atonement; are not any where known, or once named in it.

So here is the highest ecclesiastical authority in the Church ecumenical to all, that neither of the named dogmas of the churches, either Catholic, Greek, or Orthodox had been fabricated prior to this Nicene Council; nor were known to it A. D. 325.

Peter had been dead three centuries before any body of men commenced fabricating these dogmatic infernalities for the ends of hierarchical dominion and gains, and referring them to a Peter dead centuries before they were ever hatched in corruption.

If GOD could not from HIMSELF by Accommodation down in discrete degrees to ultimates, make and exist and subsist all things of Creation, then 1st, He would not be Infinite Love, Wisdom and Power; 2d, Creation could not be; nor 3d, Infinite Causative Principle and Life, and finite derivative principles and forms of life as derivative powers or secondary causes, and effects or products as ultimates, which must of necessity all exist together, could not be, but they have been ever since Creation began. You see ultimate effects cannot exist without a First Cause. But neither these secondary powers, nor ultimate products, depend in a single instance in the least for anything upon one of these fabricated dumb idols.

It is only the worship of the GOD of Infinite Causation that makes manhood.

I have never seen an evidence of *one priest*, in an experience of forty-five years, *that dare own and teach before men, Jesus Christ in his words, unimpinged.*

V.—HOW THE INFINITE OR ABSOLUTE DIVINE PRINCIPLE OF UNIVERSAL LIFE AND CAUSATION AS THE WORD OF GOD, IS IN ACCOMMODATION FOR ALL THE DERIVATIVE ORIGINS, EXISTENCES, AND SUBSISTENCES OF ALL DERIVATIVE OR FINITE ORGANISMS.

All rational persons know, 1st, That one single effect never did, can, does or will originate, exist or subsist, by any possibility, without its corresponding producing respective cause; and that is true of every part and particular, and singular of every particular, that make all the particular things that make all the parts, and that make all *the whole* of those constituent parts. So that there must of necessity be an exact and *entire correspondence* throughout of effects *fully* with adequate producing causes. So it is *flatly absurd* to think of the origin or existence or subsistence at all of the effect, or the least singular of the least particular of the organic part of any effect whatsoever, without or separated from its own respective adequate producing cause; and hence it is absurd to think of it without such effects exact correspondence in every part, particular, and singular thereof, universally with its own causative. If this is true, as every rational person knows it is, then it is true that *Atheism is Sciolism.*

2. THE ABSOLUTE OR INFINITE DIVINE PRINCIPLE cannot become in creation finite principles in finite organisms, without INFINITE GRADUATION and ACCOMMODATION by discrete degrees of planes thereof. By discrete planes, are

meant the degrees that exist between an effect and its immediate causative; but its immediate causative, is but a mediate causation by a causative principle which itself owes its own causation to a discretely higher causative principle, and this higher causative principle, owes its own causation to another still discretely higher causative principle, progressing upwards by discrete degrees in this order until the SUPREME PRINCIPLE of ABSOLUTE CAUSATION is reached in the DIVINE MANHOOD OF DIVINITY. Then as The SUPREME CREATOR is THE ALL, *in all finites, and as all finites are HIS OWN SUPREME MECHANISMS OR DIVINE WORKS AND WORDS, and both His works and words are only his proceeding thoughts into them, as their effects. These finites are so, and must of necessity be so, inherently, intrinsically, visibly, and upon their face, before the reason and intelligence and wisdom of man. Then GOD, as THE ABSOLUTE DIVINE TREE of Universal Life, is known, as HE HIMSELF says, by HIS OWN FRUIT, and so every finite tree, good or evil, is known in the same way. Thus in all respects whatsoever, we live, move, and have our being, and without intervening vicars, of and from GOD HIMSELF.*

3. As the *all of every finite is but ABSOLUTE DIVINE CAUSATION in such finites, and as all these finites are but Absolutely Divine Mechanisms and Structures of INFINITE ART in all finite planes of the discrete degrees of creation; we can see that the Perfection Absolute of God, is and must equally be in every word as well as in every work of GOD; for both, as effects, are but His ultimated thoughts.*

It is impossible to use our rational faculties in true freedom and reason without seeing and acknowledging these things. For who cannot see if GOD does, and can make, exist, and subsist all things from HIMSELF, through all the mediums of intermediate or secondary causes; HE actually *does and can speak all the words from HIS OWN Mouth, or*

from HIMSELF, through the *mediums* of intermediate or secondary *causes*; and that in each case there must be exact and entire correspondence through all the discrete degrees of the intermediate causes up to the BEGINNING, FIRST, OR ABSOLUTE DIVINE CAUSATION. Hence that THE BEGINNING is *absolutely the* END, and that THE FIRST is *absolutely the* LAST; so the ALL in all. Without *Accommodation*, He could only make other INFINITES, if any thing, and *such creation is absurd*.

4. *God creates men, and out of men angels, with the reciprocal faculties of freedom and reason to be used, individually in orderly life.*

Then HE gives every one reasons, motives and ends, that ought to incline every one to the paths of innocence, peace, happiness, rationality, intelligence and wisdom; yet we all know that very many persons will walk and live degrading lives, journeying in the way of disorderly life, by the abuse and prostitution of their faculties in all vices, crimes, and their miseries.

5. *But HE who is Sole Causation in every effect, can for wise reasons, suspend for the time being, the individual responsibility of the exercise of the faculties of freedom and reason, by taking for the time, and for wise and merciful reasons, the absolute control over either man or angel.*

In such case there being an entire suspension of their individuality, there is neither merit or demerit in what is done through them by GOD; nor is their character at all changed or effected thereby, because in such cases they are mere instruments.

This suspension of all individuality is often made here by mesmeric influences, by diseases, and by superior forces, and by sleep, and the *quality* of *acts* and *words* is determined in Courts by inquiries as to where in every case was the responsibilities of volitions.

6. GOD has given an *Absolute Revelation to Man from HIMSELF and from HIS OWN MOUTH*, by *suspending in the mediums, of both the angels communicating, and men receiving, and writing the same, all their own respective individualities for the time.*

That Jehovah God held all communication with men wherever He has appeared to them with the *angel* of His *presence*, or His angel infilled with the Divine Presence, appears from the following passages of the Word of God, viz., "And the *angel* of Jehovah called unto Abraham out of heaven the second time, and said, By MYSELF have I sworn, saith JEHOVAH." Gen. 22:15, 16. "He shall send His *angel* before thee." 24:7. "Behold the *angels* of God ascending and descending upon it. And behold JEHOVAH stood above it, and said, I, JEHOVAH, God of Abraham." Gen. 28:12, 13. "For *Mine angel* shall go before thee." Exodus 23:23. Exodus 32:34. "JEHOVAH heard our voice and sent an *angel*, and brought us forth out of Egypt." Numbers 20, 16. "The *angel* of JEHOVAH appeared unto the woman—Manoah entreated *Jehovah*, and said, O, my Lord, let the *man of God* which THOU didst send come again—And the *angel of God* come again unto the woman." Judges 13:3-24. "And the *angel* of JEHOVAH was by the threshing place—and David went up as JEHOVAH commanded." 2 Samuel 24:15-19, and 1 Kings 19:6. "I see four men loose in the fire; the form of the fourth is like the SON OF GOD." Daniel 3:25. "God hath sent His *angel* and shut the lion's mouth." Daniel 6:22. Zechariah 1:7, 12, 17, 19, 20, and 2:1, 5-9, 14. "*The Revelation of JESUS CHRIST which God gave unto HIM to show His servants * * and HE sent and signified (it) by His angel unto His servant John.*" Rev. 1:1. "I fell down before the feet of the *angel* which showed me these things. Then said he, see thou do it not, for I am thy fellow servant, and of thy

brethren the prophets, and of them which keep the sayings of his book; *worship* GOD." Rev. 22:8, 9. Thus is THE ABSOLUTE DIVINE CAUSATIVE PRINCIPLE in all and secondary causes and effects; and every finite causative is an intermediate causative principle and power from the DIVINE PRINCIPLE HIMSELF in all finites and effects.

7. THE MEN OF THE REPRESENTATIVE CHURCH WHO RECEIVED *the Word from the Mouth of God through the angel of HIS PRESENCE, as the instrument of God, were themselves but the mere instruments of GOD, with their individualities entirely suspended, by the DIVINE SPHERE of HIS SPIRIT, and the faculties and senses of their spirits opened, and used; and thus, they were in the spirit or spirit-sphere of communication.*

This is shown in, among very many others, the following passages, to-wit: "The heavens were opened and I saw visions of God.—The *word* of Jehovah came expressly unto Ezekiel—and the hand of Jehovah was there upon him." "And when I saw I fell upon my face, and heard the voice of one that spake. And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the Spirit entered into me when he spake unto me, and set me upon my feet, and I heard him that spake unto me. And He said unto me, Son of man, I send thee to the children of Israel—And thou shalt speak *MY words* unto them—And speak with *my words* unto them.—Thus saith JEHOVAH GOD.—Then the SPIRIT *took me up*—Then the SPIRIT *entered into me, and set me upon my feet and spake with me.*" Eze. 1:2. "*I was in the SPIRIT—and heard—I awoke.*" Rev. 1:10-19.

As nothing can be seen of the Spiritual World until the eyes of the spirit of man are opened to see in its spiritual light; the fact that all the things of that world in all its degrees up to the third heaven have many times been

opened, is as indisputable as, that the degrees of materialism, have been opened up to its highest planes of natural science; hence it is certain to developed minds, that men have spiritual eyes and senses for and belonging to their spirits; as that they have natural eyes belonging to their bodies.

I, myself, in the midst of a council of Congregational Ministers, under a bright noonday sun, saw the *light* of the Spiritual Sun streaming down into my spirit, with a brightness and distinctness far surpassing all natural light, and equally above and distinguishable from it; and instantly illuminating my spirit, and giving me consciously a mouth and wisdom that all my adversaries could neither gainsay nor resist. They were trying me for following the example and obeying Jesus Christ as given John 13, before The Michigan Congregational Association, Climax Prairie, in 1851, I think. I, by making no preparation of defence whatever, actually, consciously and fully realized *the divine promises*, in Matt. 10:16-20, Mark 13:11, Luke 12:11, 12, and 21:14, 15. I have never doubted a moment the Divine Origin of that spiritual light, nor its spirituality, nor its divine illuminating power to my spirit; nor do I now doubt the Divine Revelations from that spiritual World in the Word of God, made through men as mere mediums or instruments; nor have I ever doubted the Memorable Relations of Swedenborg, a moment. Nor are the existence of Heaven, the Spiritual World, and of Hell, any more subjects of any doubt with me than are the things of this natural world subjects of doubt. I know that both worlds, in all their realities, are known unto the spirit of a man only *by knowledge used*; and the knowledge from the supernatural and preternatural world must come down to us in the natural plane from the spiritual plane. "*My kingdom is not of this world*," in John 18:36, The Lord says: but that He brought *full knowledge* of it down to the plane of

this world, he also says, "*For all things I have heard of My Father, I have made known unto you.*" John 15:15.

8. *The Revelation of God in its every word, is an omnipotent, omniscient, and omnipresent principle of love or good, wisdom or truth, and virtue or power for the spirit and life of man in the degree it is understood and lived from God; and in the degree, man believes in and approaches God alone.*

It, according to every one's capacity of realization by reception and life, as God in His principle is the center and causative principle of all support and power and life in man, and in all progressions forever. Real Christians *are powers* in all virtues and morals from God. They alone have from God in this principle, stability and moral courage to be squarely honest, sincere, upright, and of incorruptible integrity, when tried by the severest tests. They may in preparing for the final victory of a governing love, be overcome as a prodigal son, or as our General Washington in the revolutionary war, or as our generals in our civil war; but this is only preparatory for a full and final triumph, and permanent establishment of true and good character.

The *words of God* are not like the *dogmas* of the self-derived intelligence of men, *beginning in lusts of power and gain.*

9. *These "pastors," are not "blind, dumb, ignorant dogs."* Isa. 56:10. *But the divine pastors, those who teach from the word, from the mouth of God, uncorrupted to ends of power and gains, in the new name or divine principle, Isa. 62:2, who are the only pastors of the Lord, as He says, Jer. 3:15. "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."*

These true pastors, dare teach in square honesty and square sincerity, and in unimpinged freedom, and reason, all the principles of the knowledges of the Word of God inde-

pendently and without being at all affected, or regarding at all, the opinions or judgements of any man or men, or sect or council, or ecclesiastical power of creatures. They have from God a mouth and wisdom no man can gainsay or resist, and can openly justify their teachings before all rational, intelligent and wise men as *ecumenical*. This is the only recognized *rational test of teaching as to all knowledge*, as the *sole sign of ecumenical competence as an ecumenical teacher*. And the teachers of God, disclaiming all infallibility, can fully and fairly do it, *openly*, and *thus justify their authority*. What, then, becomes of the claim of infallibility or the superior right of exclusiveness, when put forth by *incompetents* before all competent judges, when they show themselves, "*as blind, ignorant, dumb dogs,*" *so named by the mouth of God*. They cannot believe, because they *look not* to the God of Heaven; but "*they look to their own way, every one for his gain, from his quarter.*" Isa. 56:11, John 5:43, 44.

10. *What, then, is the matter with Churches and States, and persons constituting them?*

True manhood is made only of *living principles* given man by the *words of knowledge* from the *mouth of God*, that make all its constituents of organic life, virtue, and character, and activity. Every such principle is an ever increasing living power in such manhood to eternity from the Omnipotence, Omniscience, Omnipresence, and Divine Providence of Supreme Divinity.

The manhood of the times, *is fed* on that knowledge falsified and adulterated into idols, the workmanship of the hands of men; whereby dynasties, hierarchies, depotisms, sects, rings, societies, harems, and powers are built up, and held together, by the diabolical and satanical loves of honor, power, glory, and gains. Who does not know that there are two opposite powers in the world, a heavenly and

an infernal one? That the heavenly power, and the infernal one, are equally operative throughout the world? And equally hold and perpetuate institutions for ages upon ages, and some of them were more extensive and older powers when *papacy* and *faith alone* were born, than either of these powers now are? Who is now so pitiably ignorant, and blind, as not to know that all their *dogmatic idols* are but the *fossils* of an obsolete age? What virtue or life is there in the *dumb idols* of *papacy*—of *vicarship*—of the *creature Mary*—of the *immaculate conception*—of the *keys of the creature Peter*—of the *dogma of faith alone*—of *substitution*, *proxy*, or *vicarious blood*, and of *damnation* or *salvation by their principle*—or by *words* from the *official mouths* of hierarchies?

No *words* or *works* have any life, power, or perfection divine in them, but by a *virtue derived solely from the mouth or hand of God*. If these *dogmatic things* were anything but *idols*—the mere idle *workmanship of men's hands*, and were really the *mediums* in which *vicariously*, all life, light, power and activity are given from God to creatures—all who do not acknowledge and worship these *idols* in their hearts, would be totally cut off from all light, power, activity and life from God, by not using the *vicarious mediums* of their derivation. Whereas, there is no *real manhood* produced any where by the worship of one of these idols in catholicism, or orthodoxy; but even the *inverted life of this worship exists only by the prostitution of the words of God*. Manhood's virtues are all from God alone, by influx of the *virtues* of His Life, Light, Power and Activity, in *words* received from His *mouth*, as He says, "Now ye are clean," (justified, or made just or reformed,) "through the *words I have spoken* unto you, severed from me, ye can do nothing. If ye abide in me, (in my influx, by living the knowledge of my *words*,) and my *words* abide in you, (by your learning, understanding, and acknowledging, and believing, and liv-

ing them,) *ye shall ask what ye will and it shall be done unto you.*

11. *There is a true or real seed-principle of cultivation in natural soils of earth, and in spirit soils of churches, and they feed, and they grow the fruits that feed animals and spirit organisms of all life. And animal bodies, and spirits making churches, are from these.*

Who does not know that the seeds, or seed-principles that are the workmanship of God alone, can be rationally planted, and alone can be vivified and made a living, growing, fructifying and multiplying grass, vegetable, flower or tree, or an animal, or human germ, or foetus of animal or human life and multiplication? Who does not know that spirits cannot begin from nothing, and that they actually and really do begin, or they could not be existing in every one of their own real individual entities?

Then who can state any other rational origin, existence, or subsistence for all spirits but the Supreme Spirit of God? The Creator of all spirits reveals Himself as an Infinite Spirit of Infinite Causation, and that all spirits are His creatures and His children of His most loving and tender care; and that all blessings to His children are but the orderly recompenses of the good and truth revealed by the knowledge of the words from His mouth as their heavenly Father; and that all curses are but the retributions of every falsification and prostitution of this knowledge for the corrupt ends of dominion over men, and of gains from them by the men of all hierarchies, despotisms, tyrannies, parties and sects, and rings of the whole earth.

Then the only *true pastors* and *priests* are those who receive the words from the mouth of God alone, and thus *real men*, who teach men from God alone, and not from the authority of men or vicars.

The only *pastors* and *priests* that are "the blind, dumb

dogs" that "bark every one for his gain from his quarter," are those who teach on the authority and in the name of men and councils; and living faith with such is an impossibility. "I am come in my Father's name; and ye receive me not; if another come in his own name, him ye will receive. How can ye believe, who receive honor one of another, and seek not the glory which is from God alone." John 5:43, 44. The church is through *real pastors*.

Taking the names of creatures, and worshiping creatures, is as idle, vain, and irrational a worship as that of the worship of any of the heathen idols of this or any past age; and is a vastly more hurtful corruption of the knowledge of the Word of God; for the evil ends of dominion, glory, and gains; and the enslaving of men to serve the personal ends of ambitions. These corrupt ends and motives of power and gain are the idols and gods of political and ecclesiastical worldly ambition, that are anti-christ, and the worship of which cannot make *statesmen* or *pastors*, or *real men*; but only *blind, dumb dogs*.

12. *Where is the command of God commanding us to believe in popes, or vicars, or vicarship, or vatican, or Peter, or the virgin Mary, or the immaculate conception of the unregenerate Mary, or to worship the law from the mouths of men of a council, or to believe in the exclusiveness of any council, or to believe in vicarious blood paying the penalty of sin and guilt?*

"The soul that sineth dying shall die,"—and "sin is the transgression of the law" of God; and nothing but this sin, that is a transgression of divine law is hurtful to any soul, or is to be at all feared. All the law is embodied in the Decalogue. Where, in the Decalogue, are these idols and gods at all embraced, except with the words "thou shalt not bow down to them nor serve them, nor make unto you any image or likeness of anything in heaven above, or in the earth beneath, or in the water under the earth."

Here is a pope, the image and likeness of God by vicarship and substitution, on earth. Supreme Father, Infallible Head, and All Power In The Church and State. In His name are violated every precept of the Decalogue to obtain power over men and gains; the principle is in its operation to dethrone God in the individual conscience and in the freedom and reason of all men.

The voice of conscience, or honest sincere judgment in the individual freedom and reason of every man in the use of all the light he has, is the voice of God in every such man. This True and Living God, and living voice of God, is denied and rejected; and the Pope and his voice or teaching substituted in the place thereof as supreme and infallible. Neither the Word, nor Spirit of God in private conscience or judgment are sufficient. Supreme Divinity can only operate through one pope which the cardinals are pleased to elect and allow to HIM according to these dogmas.

And touching Mary's conception on her own part of the adject of the Lord conceived and shapen by herself; David in Spirit, speaking thereof, says, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Psm. 51:5. Had not this been so, he never could have been tempted.

There are no works of Supreme Divinity known to man in which God does use a pope or vicar, or vicarious blood, or proxy, or substitution, or any exclusiveness. He does not rain by them. He does not give us his air and dews, and heat and light, and his seasons with their fruits, nor conceptions, births, nor science, nor progress, nor manhood, nor heaven in our homes, nor reforms in the church or State by them. Nor can any man tell us of anything good or true, ever divine from them.

CONCLUSION.

What condition have these worldly pastors, prophets of Baal, or blind dumb dogs. that every one seek gain from their own quarter, brought to their adherents?

God shall answer with the words of His own mouth. "There shall be like people, like priests: and I will punish them for their ways, and reward them their doings" Hosea 4:9. That is, as God in his principles of good and truth revealed in the knowledge of His word, is now and forever recompensing actually every one in every word and deed of the life of them, with the life-eternal giving fruitions, ever augmenting and welling up and running over of a true and good manhood; so evil and false principles are meeting out and giving out the dire retributions, in every word and deed of the life of them, by violations, falsifications, and adulterations of the knowledge of the word of God in the degradation of manhood, and the cursing and tormenting of their prostitution, in the worship of the idols or gods of their own making. "They that make them are like unto them; so is every one that trusteth in them." Psm. 135:18.

By the worship of these *false gods*, all *moral courage* and *manhood*, and *power* against evils and temptations, have died in man, multiplying vast heaps of dead skeletons of *dry bones* in the church and in the State among those serving them for *filthy lucre* and *power*, and ends of personal ambition; as saith the *Lord*, viz., "The hand of Jehovah was upon me, and carried me out in the Spirit of Jehovah, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about; and behold there were many in the open valley, and lo, very dry; And he said unto me, Son of man, can these bones live? And I answered, O Lord, God thou knowest." Although this is a prophesy of the virtueless skeletons that make our politicians and voters, and our priests, editors, and layman at the present time; there is hopes, reform, and life in all religions that will turn to the knowledges of the Word of God that reveal the moral wisdom of good and truth from the mouth of God, as He says in the next verse, "Again He said unto me, Prophesy upon these bones," sig-

nifying, teach these virtuelless skeletons of men, "and say unto them, O ye dry bones, hear the word of the Jehovah. Thus saith the Lord GOD unto these bones, Behold, I will cause breath to enter into you and ye shall live. * * * And the breath came into them, and they stood up upon their feet, an exceeding great army. Then said he unto me, Son of man, these bones are the whole house of Israel." That is the people of the church, and church-people make the State. "Behold, they say, our bones are dried, and our hope is lost, we are cut off for our parts," but Jehovah says he will bring them up out of this *moral grave of dry-bone-ism*. Eze. 37:1-7. Every religionist equally *may now hear the word of the Lord and live*.

Even the worshipers of the idols or gods of sectarians, partisians, and worshipers of the externals of religions, embodied in all the devised and hatched creeds and traditions of men from self-derived intelligence, may live.

The estopple of judgment against inquiry relating to what is commonly called and taught as religion, does not at all apply to the principle of the innocence of the virtues and goodness, for which I alone invoke your attention for consideration and active sympathy.

It is manifestly the partisans of papacy, of orthodoxy, of the Greek-church, of mahometanism, of buddism, of mormonism and every other ism of exclusiveness, that constitute these dead-men of the Church and State who are in their graves of idol-worship. Their idol-worship has destroyed the vital principle of the *marrow*, that is, *sincerity*; of the *bones*, that is, of *sensous knowledge* or letter of the Word, which without its spirit of sincerity kills. It has also destroyed the sinews, or civil justice and equity of the bones of civil knowledge. It has also destroyed all the flesh, or affection of moral honesty. And hence this manhood of idol-worship is but a manhood of *very dry bones*; a *white-livered race of men*, *hypocrites*, and *civil and moral cowards*,

who dare not and cannot stand *upright* upon their feet *like men*, because these dumb idols that they approach and worship are *gods* that have no power to make *men*. The men who make them and worship and trust in them, are not *men*; but only *dumb idols*, like the *gods they worship*, "*so is every one that trusteth in them.*"

These are the dry, leafless, and sapless trees, of which Catholic Bishops and Protestant D. D.'s are discussing the history. Whereas it is the *present fruit* that will nourish the life of the church and State, *that is at all of interest*. We all every where have exhibited, and offered to us, these *dead-skeletons* of *dead men*, in their graves of idolatrous worship; as the fruits of the trees of papacy, of orthodoxy, of mahometanism, of buddism, of episcopacy, of close-unionism, of mormonism, and of all kinds of exclusiveness; but every body that loves knowledge, and growing wise from knowledge derived from the Word of God, abhors, abominates, and detests all *these fruits*, and all this knowledge of these *dry bones* of *dogmatic idolatry*. The life of the Church and State, can come to any one only from the knowledge of the words that "*are spirit and are life*" from the *mouth* of *God Himself*; and by *these alone He makes men*, and says of His *men*, "There shall no man be able to stand before thee, until thou have destroyed them. The graven images of their gods shall ye burn with fire, thou shalt not desire the silver or gold upon them, nor take it unto thee, lest thou be snared therein, for it is an abomination unto Jehovah thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it; but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is an accursed thing." Deut. 7, 24-26. *With cursed gods or idols, hierarchies have filled their churches.*

3. ARCANÆ CŒLESTIA 164, 165. BY SWEDENBORG, ON
VICARSHIP.

“INTO *what mistakes they fall who abide in the literal sense of the Word alone, without searching out the internal sense from other passages where it is explained, may appear manifest from the number of heresies which have sprung up in all ages of the Church, and which are each of them confirmed by their respective favorers from the literal sense of the Word; especially from that grand heresy, which the wild and infernal love of self and the world has broached from the Lord's words to Peter, ‘I say unto thee, that thou art Peter, and on this rock will I build My Church, and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth, shall be bound in the heavens, and whatsoever thou shalt loose on earth, shall be loosed in the heavens,’* Matt. 16:15-19: *they who strain the literal sense, suppose that these words were spoken of Peter, and that he had this great power given him; when yet it was well known, that Peter was a very plain simple man, and that he in no case exercised such a power, and that to exercise it is contrary to what is Divine; nevertheless, under the impulse of a wild and infernal love of self and of the world, in consequence whereof they would arrogate to themselves the highest power on earth, and in heaven, and make themselves gods, some explain this according to the letter, and are vehement in defence of such explanation; when yet the internal sense of those words is, that essential FAITH in the Lord, which has place with those only, who are principled in love to the Lord, and in charity towards their neighbor, has that power; and yet not even faith, but the LORD from whom faith is derived: by ROCK is here meant that faith, as in other passages throughout the Word; on that the Church is built, and against that the gates of hell do not prevail; and to that*

*faith belong the keys of the kingdom of the heavens; that shuts heaven, to prevent the entrance of evils and false principles, and that opens heaven for goodnesses and truths; such is the internal sense of the above words. The twelve Apostles, like the twelve tribes of Israel, represented nothing else but all the things appertaining to such faith, see n. 577, 2129, 2130; Peter represented faith itself, James charity, and John works of charity (see the preface to chapter 18, of Genesis,) in like manner as Reuben, Simeon, and Levi, Jacob's first-born, in the representative Jewish and Israelitish Church, as is manifest from a thousand passages in the Word; and inasmuch as Peter had relation to faith, therefore the above words were spoken to him. Hence it is evident into what darkness they cast themselves, and others along with themselves, who explain all things according to the letter, as in the instance of the above words to Peter, whereby they derogate from the Lord, and arrogate to themselves the power of saving mankind."**

* It is not a single vicar at Rome that damns and saves every man in his individual thoughts and volitions, or reason and freedom, any more than he gives them the life of air and food by his own lungs and stomach. The air and food is everywhere, and so are the lungs and stomachs; so the knowledge of truth and good, and hence the truth and good of universal knowledge, and the individual freedom and reason are everywhere; and so are the individuals who are all personally to use for each one's self, all these things equally and alike; *as to live naturally*, so also *equally to live morally*. And the penalty of natural death, and of moral death, is alike affixed in each case to the *not using of them*, in each case alike, and is alike visited upon every *non user*; and *all merit and demerit*, and *salvation and damnation*, and *responsibility* belong individually and universally to the *user*, and the *non-user*, as saith the Lord. "*Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like, he is like a man who build a house.*" Does a man build a house by a vicar at Rome? "*and digged deep;*" can you *understand and get down* into mathematics, jurisprudence, and political economy, to their *real truth*, or *stone foundation, without digging deep?* "*and laid the foundation upon a rock;*" can a man *lay his moral character or house upon truth*; which is only done by *understanding, acknowledging, believing and living it for himself*; by a vicar at Rome? Luke 6:47. 48. This is only an individual and personal work. So let any one not give up that he cannot understand the meaning of their. "*who lapped their hand to their mouth,*" Judges 7:4-7, being the only *warriors* who could save the State; let him dig deep in the Word of God, in all the passages using the same words for the *rock*. If any one thinks that what is said at the top of page 83 is not true, *let him bring me the man. If true, ought the truth to be told?*

APPENDIX TO CHAPTER II.

St. Paul, March 25, 1876.

INFALLIBILITY, VICARSHIP, THE VATICAN AND ALL REPRESENTATIVES THEREOF ARE JUDGED BY
THEIR OWN CLAIM.

"The Word which I Have Spoken, The Same Shall Judge him in the last day." John 12 : 48.

Shall judge every man in every principle of every one's life, by the living of the truth, or by the violating of it in the chosen life, even in the claimed principle of infallibility itself, by the DIVINE INFALLIBLE RULE, that *"the tree is known by fruit."*

I have referred Catholicism to the Book of Revelation by St. John, as opened from heaven in the work entitled "Apocalypse Revealed," in two volumes, in which the internal or spiritual sense is given, by which the literal sense is given corresponding to the spiritual sense, as all natural things do to spiritual ones, or all effects to causes ; so that every sentence of it is made to teach the knowledge of some rational truth and good for every want and use of the State and Church universal.

Papacy *dare not*, though arrogating infallibility to itself, *make denial of a sentence of it*, and *make an issue thereon, before impartial men*, and recommend the knowledge found in the discussion on both sides fully and impartially to all catholics for careful reading, discussion, and free judgment. Nor can, or dare, this *Infallible Church give the interpreta-*

tion to the world of the 17th chapter of the Revelation by St. John, and *advise a universal comparison and contrast of the two interpretations*—the one by catholicism, and the other through Swedenborg, *side by side*.

If Vicarship will do it, I *will*, in one of my numbers, *publish both interpretations side by side*.

The truth, use and good of real divine principles and words are in their present and ever continuing real and practical utility. All Christ's miracles restoring persons to mental and physical health, sight and strength, representing his healing and restoring the sensuous, civil and moral health and life of their spirits by his divine virtues, for the causes of all evil things belong only to, and originate in our spirits. *And the omnipotent principle of faith in divine truth, as a grain of mustard seed, will remove mountains of evils, however hoary those evils are in individuals, or in churches, or in States.*

In the words and breath, or influx from the Lord, as Divinity, he communicated, and now does impart to every one without respect to persons, *all the virtues of understanding, and teaching, and of all other things whatever.*

Bishop compares the supreme decree of the vicar to that of a supreme judicial tribunal. We accept the analogy. Then by it, as a rational thing, all nations would have had one infallible judge omnipresent in and over all. Who is he? Where was he ever by assumptions? The decree of such court is received no longer than it bears good fruit.

If it ceases to bear justice and equity in integrity of character, or becomes rotten, or bears only leaves, it is right away overthrown, even if a Bacon. So it is also equally in the Church of God.

"Every branch in me that beareth not fruit, he taketh away." John 15 : 26. *"And now, also, the axe is laid to the root of the trees ; therefore, every tree which bringeth not forth good fruit, is cut down and cast into the fire."* Matt.

3:10, and 7:19, 20; Luke 13:7, 9. "*And seeing a fig tree afar off having leaves, He came if perhaps he might find anything thereon; and when He came to it, He found nothing but leaves; (neither flowers nor germs of figs,) for it was not the time of figs. And Jesus answering said unto it, Let no man eat fruit of thee hereafter for an age.*" Mark 11:13, 14. "*And instantly the fig tree withered away; and when the disciples saw, they wondered, saying, how instantly is the fig tree withered away!*" Matt. 21:19, 20. *How Appalling!!!*

Hence any estimate of any dogma, or doctrine whatever, in itself, is idiocy, or any kind of faith only, in itself, in any dogma is idiocy; as even the doctrine of, or faith only, in the divine command, which the Lord says, "*I know is life everlasting;*" for only keeping it in life gives it its saving virtue, and disobeying it, gives the retribution of damnation. Hence, "Where there is doctrine and not life, there it can not be said that there is either a church, or a religion; because doctrine regards life as one with itself." 2 Apocalypse Revealed, 923. All then that any teacher can do, is to teach dogma or doctrine, which in itself is but a sign of knowledge, (see pp. 22, 23) and makes no church at all; making a church is the *work of God and every man*.

The *immaculate conception of Mary is anti-christ, or anti-The-Word*; for she was herself a sinner when she herself conceived and brought forth her son, represented by David as his seed as symbolizing Christ. (Psm. 51:5.)

Vatican Council. "We teach and define, * * that the Roman pontiff, when he speaks ex cathedra, * * is possessed of that infallibility." Bishop Ireland's lecture, *Pioneer-Press*, March 24. "1, Infallibility is not impeccability.* 2, It belongs to the Roman Pontiff as teacher of revealed truth." Id. same lecture.

Teaching the Word of God is the function of the priest-

* Was Mary's conception both immaculate and impeccable; and is the pope both infallible and immaculate ex cathedra? Will Bishop Ireland answer?

hood or clergy. You have assumed absolute vicarship and infallibility for the Lord God Almighty. Now your *fruit* must of necessity be as absolute and infallible as the vicarship and the infallibility claimed.

The *real issue*, is now limited to your *present fruit bearing*, for the *present Church and State* ecumenical, as *absolutely infallible teacher of the Word of God now*.

Bishop Ireland, and T. O'Gorman, you, nor the Vicar, can not justify "*by fruit*," nor can you deny the *divine rule*, nor can you answer "*Who is worthy to open the book and to loose the seals thereof?*" Here is the divine answer.

"*And no man in heaven, nor in earth, neither under the earth, was able to open the book. neither to look thereon.*"

"*And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.*"

"AND ONE OF THE ELDERS SAITH UNTO ME, WEEP NOT, BEHOLD THE LION of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

"A Lamb as it had been slain, having seven horns (omnipotence) and seven eyes, (omniscience) which are the seven Spirits of God sent forth into all the earth, (the Divine Sphere.) * * And, He came, and took the book. * * And they sung, * * saying, Thou art worthy to take the book, and to open the seals thereof." Rev. 5:1-10. "And He that sat upon the throne, said Behold I make all things new." Rev. 21:5.

In Bishop Ireland's last lecture, published in *Pioneer-Press* March 24, 1876, he says, "The Church of Christ is built of two elements, one human, and one divine. The human element is, disciples, goverened by the apostolic college, or episcopate, the apostolic college being under the direction of one supreme chieftain, Peter, or his successor. This is the body of the Church, and brings with it into the Church, human weakness and human frailties." That is a

fair statement, and the truth as to all there is of the catholic church, or protestant churches, predicable at all of any human, or human works; and I am one of these weak and frail human creatures.

Now what are we all; and with us include all nations of all ages, and that includes all the prophets and all apostles and all anti-Nicene Peters, Popes, and Christians, and all the post-Nicene ones, in comparison with God? God shall answer, "Behold the nations, are as a drop of a bucket, and *are counted as the small dust of the balance*: behold He taketh up the isles as a very little thing."

"All nations before Him *are as nothing*, and they *are counted to Him less than nothing and vanity*. To whom, then, will ye liken God? or what likeness will ye compare unto Him?"

"The workman melteth a graven image; * * he seeketh unto him a cunning workman to prepare a graven image. * * *Have ye not known?* * * It is He that sitteth upon the circle of the earth, and *the inhabitants thereof are as grasshoppers*." Isaiah 40:15-22.

Then the *creature-son* of David and Mary, derived hereditarily in its lineage, all Jewish evils and depravities, and hence David in Spirit says of him, "Behold I was shapen in iniquity, and in sin did my mother conceive me." Psm. 51:5. That making the fitness of the *medium* for assumption and incarnation by Divinity.

Then the Lord, *speaking* of this very weak, infirm, creature-human, says, "*The flesh profiteth nothing*." See p. 34.

Then we really are altogether, Catholic, Protestant and Universal Churches of all ages and nations; but *nothings*, and *less than nothings*, *vanity*, and as *grasshoppers*; and *human weakness and frailties*.

All that will in the future have common sense, and intelligence, and wisdom, *from rational truth*, must fall into the common ranks and confess their human weakness and

frailties, and begin reforming in the love of knowledge, and of growing wise.

We will welcome you, and all others to our common ranks of humility and rationality.

In the next sentences the Bishop gives as the divine and infallible element, the following statement, viz.:

“The divine element is The Spirit of God, whom Christ promised to the church forever. This is the soul of the church, giving to it its proper life and motion, and bringing into it divine prerogatives. Of the church in consequence of this twofold element, we predicate both human and divine qualifications.”

That will do if rightly understood and rationally explained, as far as it goes. But there is a second, and a third element which I have shown on the authority of Jesus Christ Himself, is each a most essential element of the church; and that is *the written Word of God*. The words given on their face as the words from the mouth of God, and these include the words spoken by Jesus Christ Himself, and the *actual life of their knowledge*. Now please state, if you have authority in the Vatican Council, or procure it from the Pope himself, and state your own conclusion, until you can give catholic supreme authority, whether the whole Douay Bible, in its English translation used by your church, *is infallible, or is not?* If not all infallible, and still some of it is so, then state specifically the books and parts that are so. Has The Vatican adopted it as the infallible Word of God?

And *to be saved, must each one understand and live for himself, this knowledge?* In a quotation from the Vatican Council, you give the following, viz.: “We teach and define that it is a dogma divinely revealed, that the Roman pontiff, when he speaks ex cathedra, that is, in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme authority, he defines a doctrine regarding

faith or morals to be held by the universal church, through the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed.

Tell us where, in the Word of God, has God said He willed any such flat absurdity at all?

Then the Bishop says, as explanatory of this, "4, He is infallible, not from any virtue of his own, but through the assistance of the Holy Ghost, who guards him from error in his official teachings, for the sake of the church of which he is the head."

Now, Bishop, please answer the following questions on next Sunday evening, and publish them in the *Pioneer-Press* Tuesday next:

1. Is the official, or *ex cathedra-infallibility* given directly to the Vicar thus *only officially*, through and *in the blessed Peter only*, as the *sole medium*, or divinely chosen *sole conduit*, from the Holy Ghost to the 257 popes down to the present Vicar?

2. Has the Divine Redeemer willed that His church should be endowed, through the divine assistance promised to him in blessed Peter as the official individual man, disciple, and vicar Peter, *without the written Word of God*, as the *only divine principle of communication*?

3. If so, then must the written Word of God become all that it can become, *only* to the church, when explained through the mouth of the Vicar *alone*, and his priests?

4. Does the Vicar receive infallibility in blessed Peter, *immediately* from the Holy Ghost, and not otherwise; or *only mediately*, in and by the Word of God?

The Word of God, that is, *divine authority and the teachings themselves*, are acknowledged as Supernatural, and "Christ, when on earth established the church, the *infallible* custodian and interpreter of his revelation." See p. 124. Because all knowledge all admit of the invisible supernatural world, and things must of necessity remain unknown in the visible natural world, if not brought down to it in a supernatural Revelation of the knowledge of supernatural things. So the Infinite must Himself forever remain unknown in both worlds, if not accommodated by *knowledge in a Divine Revelation* to the capacity of finites. But the ALL CAUSATIVE, in the natural world and elsewhere, is not at all divisible and commixed in His own effects, or finites, or creatures of His own Creations as Creator; because The Absolute Causative, to be Causative, must be prior and superior to His own effects or creatures. So God cannot divide the Causative of Omnipotence, Omniscience, *i. e.*, Infallibility, Omnipresence and Divine Providence, with any creature caused by Him as His *effect*. So there can be no equal partnerships, nor officials, nor need of vicars or aids, with the Absolute and Infinite. So the following sentence is an *absurd unscriptural satanical lie*, entirely unknown in the Word of God, and no man can tell the chapter and verse in the Catholic Doway or Douay Bible where one sentence of it can be found and read by any man, viz., "It is a dogma *divinely revealed*, that the Roman pontiff, when *he speaks* ex cathedra, * * through the *divine assistance* promised him, in *blessed Peter*, is possessed of that *infallibility* with which the Divine Redeemer *willed* His church *should be endowed*." Oh! Fallibility!! in this fallible fruit!!!

Notice the pontiff *is possessed* of *infallibility* through that *divine assistance* that is in the creature-Peter.

The Spirit of God, has given this world no divine revelation infallible, but in His own Thoughts *proceeding* as they

must by His own mouth in His own words, through His own angels, and his own men, as mere instruments; their own individualities being entirely suspended for the time; so that the infallibility itself was in every case infinitely above every man and every angel, and only of God Himself. See pp. 81-89.

So in His own Son or Principle, by the Athanasian Creed *it was in God His Rational Soul.* See p. 81.

Then there is nothing infallible in the mere instrumental dead things of matter in this natural world, nor even in the fallible creatures of men or angels, who are but the creatures created by Infallibility, and are only *finite images and likenesses, or representatives and symbols of their Creator as their own Causative.*

No pope has even spoken one word *as God Almighty; but as the pope or successor of St. Peter, through the assistance of Peter.* But the *Word of God is square on its very face, the Word of Jehovah God, The Lord God Almighty, from His own mouth alone.* And he never used Peter to communicate through him one *Word of God, from the mouth of God to this world.* The Apocalypse by St. John closed, completed and consummated the *Word of God from the mouth of God, and God Himself has not given this world one additional word after the Apocalypse from His mouth.*

Because God is himself the *Stone, The Truth, the Light, the Life of the world as the Word, of all knowledge; men must now speak only from this Infinite Fountain of knowledge in every world. For this Fountain or Word is God.* John 1:1-5, and the pope that speaks from Peter is but a *satan.*

Now I shall appeal to Catholic Ecumenical Authority as established such by papacy itself, viz.:

“This edition of the Catholic Family Bible, having been duly examined, is hereby approved of.

John Hughes, Arch-Bishop of New York.

Francis P. Kenrick, Arch-Bishop of Baltimore.

John B. Purcell, Arch-Bishop of Cincinnati.

John M'Closkey, Bishop of Albany.

John B. Fitzpatrick, Bishop of Boston.

John Timon, Bishop of Buffalo."

I shall quote from this Bible, a divinely given *ante-history* of the church from John's time until now.

Apocalypse 1:1. "The Revelation of Jesus Christ, which God gave to him to make known to his servants the things which must shortly come to pass, and he signified, sending by his angel to his servant John."

He had no vicar, and only a servant. Apocalypse 2: and 3 chapters are to churches that thereafter would be acknowledged in the future; but only as *weak, frail and fallible churches*; in Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea, but to no church whatever *in Rome*, that the Lord acknowledged.

But what was there to be *in Rome*? The Apocalypse tells, chapter 17, in v. 5. "A mystery: Babylon the great, the mother of the fornications and abominations of the earth."

Then in two notes, † ‡, are these words:

† "*A mystery, that is, a secret, because what follows of the name and title of the great harlot is to be taken in a mystical sense.*"

‡ "*Babylon.* Either the city of the devil in general; or if this place be to be understood of any particular city, *pagan Rome*, which then and for 300 years persecuted the church; and was the principal seat both of empire and idolatry."*

* There are, in this Catholic Doway Bible, over the first chapter of John as a heading, these words, "St. John was the Apostle and Evangelist. * * He was called the BELOVED DISCIPLE OF CHRIST, and stood by at the crucifixion. He wrote the Gospel after the other Evangelists, about sixty-three years after our Lord's ascension." Over the first chapter of the Apocalypse are these words, "In the first, second, and third chapters of this book are contained instructions and admonitions, which St. John was commanded to write to the seven bishops; (angels, Latin, *angellus*; Greek, *aggelos*, messenger from *aggello* to tell or announce,) "of the churches of Asia. And in the

And was really only such by acknowledged histories of Gibbon and Hume, et al., down to this century; and to Victor Emanuel's time.

And pagan Rome has continued such character ever since down to Victor Emanuel's time, according to acknowledged and established histories of Gibbon, Hume, et al.

Doway Bible again. Apocalypse 14:8-11. "And another angel followed saying, she is fallen, she is fallen, that great Babylon; which made all nations drink of the wine of the wrath of her fornication. * * If any man shall adore the beast and his image, and receive his mark in his forehead or in his hand: He also shall drink of the wine of the wrath of God, * * and he shall be tormented with fire and brimstone in the sight of the holy angels, and in the sight of the lamb. And the smoke of their torments shall ascend up forever and ever; neither have they any rest day nor night, who have adored the beast and image, and whosoever did receive the mark of his name."

To become principled in the affections, is to receive the mark in the forehead, and thence to have these principles in the hand, is thence to use them in the understanding for the ends of power over both sexes, and for gains from them, which is diabolical and satanical.

following chapters are contained prophecies of things that are to come to pass in the church of Christ, particularly towards the end of the world," (age) "in the time of anti-Christ It was written in Greek * * about sixty-four years after our Lord's ascension." Peter was dead years before. Now let every man, to find out the symbolic meaning of this *Babylon—City*—read the book of Daniel, in this Doway Bible, and there is represented *papal Rome*, and there is represented by Daniel of Jerusalem, Christ of Jerusalem and of New Jerusalem—City—that is, *Truths or Doctrines* from the representative *City, where they were revealed*. Then with a Bible of references, or concordance, read every passage in the Doway Bible where either of the cities are named, and there you will find the Word of Christ Judging the *Whore*—"city of the devil in general."

A leading, intelligent, first-class wholesale merchant of this city, after reading my first chapter partly, said, "I can't take your book, I am taught if I receive anything from any other than catholic teaching, I will be damned. It is a matter of conscience with me. I don't think there has been much progress in five hundred years." Can any man name more cruel, diabolical slavery than this "*city of the devil in general*," "*or pagan Rome*," imposes on its *dwarfed slaves*? In my next, I will show the *Word, judging every Harlot body of all self-derived dogmas or rules of exclusiveness*; and all other hierarchical protestant bodies, that have overlaid their child. Solomon is Christ—Truth. 1 Kings 3:25, 26.

Now, further, read of Apocalypse, chapter 16:19-21; chapters 17, 18, 19, 20, 21 and 22 of the Doway Bible and you have the history of the Old Hoary Sinner in this world and in the spiritual world, and in hell to eternity; And of the New Jerusalem from God by The Word of God in this world, and in the spiritual world, and in heaven to eternity, on approved ecumenical Catholic authority itself, without comments.

From Pioneer-Press, March 30, 1876.

BISHOP IRELAND'S 7TH AND LAST LECTURE OF THE COURSE.

"Protestanism tells us that the Bible sole and alone, interpreted in the light of each one's private judgment, is the rule." * * Christ prayed for union; * * means of maintaining it must be found—means established by Christ Himself. The Catholic rule is that means,—a living infallible ministry. This is the rule plainly instituted by Christ." *It is not even once named, in the Doway Bible at all.*

If they are established by Christ, then Who and What is Christ, and in, and by what means and modes did He Himself establish the rule?

1. Who is He? What is He? "*I am the door of the sheep. All they who came are thieves and robbers.*" John 10:8; that is, *came* as shown in v. 1; "He that entereth not by the *door* * * *but climeth up some other way, the same is a thief and a robber*"; because Christ is not only the principle of the *door*; but he says "*I am the way, the truth, and the life.*" John 14:6.

The means. "They have Moses and the prophets, *let them hear them,* * * *If they hear not Moses and the prophets*

neither will they believe if one rise again from the dead."
 Luke 16:29-31. "*Should not the people seek of their God*
 * * *To the law and to the testimony. And if they speak*
not according to this word they shall not have the morning
*light. And they shall pass by it; and they shall fall. * **
and curse their king and their God." Deut. 8:19-21.
This is spoken directly to and of the people themselves, and
not of priests.

2 Then God the *Word*, the *Door*, the *Way*, the *Truth*, the *Life*, is The ORIGINAL, The Principle of Supreme Authority; and hence His *own Word*, is as Supreme as Authority, as Himself from Whom It emanates. And God is not the vicar to the pope or vatican by Catholic hypothesis; but the pope is vicar to God. Then the pope has nothing by *vicarship* that is not *derivative* from his Principal. And then there is nothing pertaining to *him* or *his words ex cathedra* that is not by virtue of its *derivation* from God inferior and subordinate to Him and His *words* and works. Its own derivatives whether words or works must correspond and agree with the words and works of its Supreme Authority, to be *authoritatively derivative*, and to be *really* thereby *authoritative*.

3. If a vicar as such communicates from his Principal with others as an intermediate between two parties; there is pre-supposed in such communication, *competence* on the part of the subject to *receive* and *judge* of the *Principal*, and of *His Authority* to *communicate* to his subjects; and to *make* the actual communication, really made in every instance; If then an intermediate vicar between the Principal and his subjects, is introduced this *competence*, is not superseded, or changed, or lessened; but in such case there must be also pre-supposed an additional *competence*, viz.: a *competence* in the subjects to *receive* and *judge* of the *vicar* him-

self and his words excathedra. His words are embodied in written language for ages to come as well as the Words of his Principal. And there are 257 of these vicars and of their words excathedra to judge of, as well as to judge of the word of God. You admit that private judgment is competent, and infallible to judge of the Principal and His words and works, or was, when Christ was on earth; and you show no reason why it is not even still as competent as ever. See p. 123.

Is this then your absurd position, that human private judgment was competent to judge and receive, by your hypothesis, God and his words and works; but wholly *incompetent* to judge 257 vicars and their words and works as claimed vicars of Him who said "*If I do not the works of my Father believe me not,*" John 10:37. "*Believe me for the works themselves.*" John 14:12, Doway Bible; in ours v. 11.*

4. And what reason do you now give for our accepting 257 *infallible characters*, and every word every one has ever spoken excathedra as absolute and infallible, and supreme law over all in the universal Church without any examination or private judgment; and hence without seeing, each one for himself, in his own mind, any *end, cause, or reason* for accepting *one word* of those spoken by the 257 vicars;

* On page 72 are omitted, after these words, these lines, "If I do not the works of my Father, believe me not." "But if I do, though you will not believe me, believe the works, that ye may know and believe that the Father is in me, and I in the Father." John 10:37, 38. As to every production of God or man, *uniformity* of judgment is effected in the common sense principle of the ecumenical business world, by allowing to man freedom and reason unimpeded, to judge everything on its *own intrinsic virtue in itself*. This is Jesus Christ's *rule and principle* of effecting uniformity and oneness in all the judgments whatsoever of finite beings concerning Himself, and concerning believing *His words* from the *Supreme Authority of His own mouth*. "*Believe Me for the very work's sake,*" Prot. Bible, John 14:11. "*Believe me for the works themselves.*" Doway Bible, 14:12. Here He commands us to believe His words, for the sake of His *impeccable fruit*. Fallible fruit and fallible words ascend together toward infallible ones forever; and the only evidence that can be given as here shown of *infallible words is by impeccable fruit*. So *peccable works* can never prove *infallible words*. The *professions of the mouth, for substitutes* for the *actual fruits* of life, as the means of getting power and gains, are the *most universal stench* of the whole earth. There is nothing more hoary in age, decayed in quality, nor universal in practice. — Worship God, and speak from His Word, and live according to It, and all is well.

and hence every volition and act must be without any end, cause, or reason whatever, except for the *one plea* that they all, on their own authority only, are infallible.

5. Well, suppose they all are infallible; was and is not God infallible? Then infallibility in God, is no reason why we should not exercise our private judgments upon *God*, and all His *words* and *works*, which we are invited and commanded to do, and *must do*, to *dig deep*, and build the ruling ends, motives, and reasons of life, and thence our moral characters, or houses upon the *rock of moral truth*.

6. Then you can by no possibility, get the *papal fig trees*, *without fruit*, nor except on *judging them by their fruit*, under the *myth of infallibility*, into *Supreme Dominion*.

7. But Bishop Ireland (see p. 102) says the vicars are *peccable* as to *fruit*, but *infallible* as to *sayings ex cathedra*. But the *Infallible One* says, "*By their fruits you shall know them;*" *not by their sayings*. "Do men gather grapes of thorns, or figs of thistles." Doway Bible, Matt. 7:16. "He that believeth in me, the works that I do shall he do also, and greater than these shall he do." Same, John 14:12.

8. Bishop is all the time talking about the *protestant* and *catholic rules in comparison*. Neither amount to anything, unless they are now triable by *their fruits*, as ecumenically good and true to private judgment.*

To Rev. T. O'Gorman and Bishop Ireland, and The Vicar.

1. You say, "*Come, we have thrown down the gauntlet to you! Muster your forces, convene your philosophers.* * * * *O world, 19th century, boasted age of progress and science and civilization! We throw down the gauntlet to you. Come, try your hand at it.*"

* The subsequent part of this appendix was printed some time prior to writing the preceding part of it. March 27, 1876.

I have accepted and given you full notice, and *am now on the battle field in the Name of the Now Living God of armies, with banners flying. But there are no foes to meet me.*

Is the field of battle surrendered?

"What! you hesitate?"

"You draw back?"

"You give up in despair?"

See appendix to first chapter, p. 39.

Where is your prowess?

"Oh! Infallibility!"

"Antagonism to the spirit of the age."

Where is your infallibility?

THE ISSUES.

1. *Sin* is a transgression of the Commandments of God in His Word. It is *sin* alone that damns any soul. Is not this *truth, reason, and scriptural?*

2. In what chapter, and book, and verse of the Word of God, or sentence of the Decalogue, or of the principles of love to the Lord, and love of the neighbor, am I either commanded affirmatively, to believe in *three persons in God*, or in the *vicarship of Peter* and the *popes as successors*, and in the *valican*, and to *worship Mary* and *saints*, and to believe in the *immaculate conception of Mary*, and in the *celibacy of the priesthood*, and in all the *dogmas of Rome?*

3. Where am I, in The Word of God, or Decalogue, negatively commanded *not to disbelieve in these unscriptural things?*

4. Where is *one of these things* in the Athanasian Creed of A. D. 325? Where, in the Apostolic Creed?

5. If these abominable absurdities are not in the Word of God, nor in the Apostolic Creed, or any other Creed prior to, or established in A. D. 325; Then Peter was never a vicar or pope himself, and hence could by no possibility have a successor.

6. Let us refer this matter first affirmatively to Peter, as to any office he either ever held or even claimed. He has himself stated affirmatively, both his own office and his own claim of office directly and squarely. 1 Peter 1:1. "*Peter, an apostle of Jesus Christ, to the strangers scattered abroad throughout Pontus, Galatia, Cappadotia, Asia and Bithinia.*" v. 13 of 5, c. "*The church at Babylon elected together with you saluteth you.*" c. 2 v. 9. "*But ye are,*" notice he does not say *I am*, but he says "*ye are a chosen generation, a royal priesthood.*" c. 5: 1, 3. "*The elders which are among you I exhort Who am also an elder.*" "*Neither as being lords (or rulers) over God's heritage but being ensamples to the flock.*" 2 Peter 1:1. "*Simon Peter, a servant and an apostle of our God and Saviour,*" he

says he is but a *servant* not a *vicar*, and an *apostle* (the *sent* or *disciple*) not a *pope*. Second. Negatively, the Lord never created, or named, or appointed or authorized the office or name of a *vicarship* or *pope*, or such a representative; nor is it possible for Him to make such an *officer* or *infallible vicar*. To make a *substitute* or *infallible vicar* of The SUPREME BEING GOD the CREATOR and SUPREME RULER over the Supernatural and Preternatural World, and over all material suns, moons and earths of the Physical Universe, He *must make another INFINITE BEING* of like *Infinite Attributes* of *Omnipotence*, *Omniscience*, *Omnipresence* and *Divine Providence*, to which alone can belong, *INFALLIBILITY* and *Substitution* for SUPREME DIVINITY or INFINITE BEING.

And if another being had any one *Infinite Attribute* in *Himself*, or given to *Himself*, Then No One Being would have All Infinite Attributes, or *Omniscience*, *Omnipotence*, *Omnipresence* and *Divine Providence* in *Himself alone*. Any being to be ABSOLUTELY INFINITE must have all INFINITE THINGS, for if there is an INFINITE THING or PRINCIPLE or ATTRIBUTE, in any other Being, Then no Being can be ABSOLUTELY INFINITE HIMSELF and IN HIMSELF, for a part of the *Infinite* would be in another, and the *Infinite* would be divided, and then on this hypothesis there being two *Infinities*, there could be no ABSOLUTE INFINITE.

Hence Catholicism originated in the Athanasian Creed's division of the INFINITE into three persons; and then in afterwards making a Christ out of the material principle, derived from the mother Mary, which was no part of Christ, for "*it profiteth nothing*," so the creature was not mother of her own Creator; and then having made a material Christ, out of the material principle from Mary, they made of her birth an immaculate conception, and as an evil tree can not bring forth this good fruit of a creature-god, they made her immaculate for worship, and thus introduced creature-worship; and then made their creature-head a vicar and infallible, and prepared the way for creatures to be gods by making God a creature like themselves; so God Himself in one continuous degree of less a god down to creatures, and as a creature-christ only, can as a creature have a vicar by this hypothesis.

7. Next let us hear Peter on The keys that open the treasures of heaven and unlock all the doors of eternal life. Are they his papal bulls? 1 Peter 1: 22, 25. "Seeing, ye have purified your souls in obeying the truth (stone) through the spirit—Being born again not of corruptible, but of incorruptible seed by the Word of God which liveth and abideth forever. For all is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the Word of the LORD endureth forever. And this is the Word, which by the gospel is preached unto you." 1 Peter 2: 2-8 and 25. "As newborn babes desire the sincere milk of the Word, that ye may grow thereby. If so be ye have tasted that the Lord, (Who is 'The Word and is God,') is gracious. To Whom as unto a Living Stone, (Petra, Petros, Peter,) disallowed indeed of men, but chosen of God, and precious. Ye (not I Peter, a vicar, but Ye) also as lively stones, (or peters or truths or powers from truths) are built up a spiritual house a holy priesthood. * * * Wherefore also it is contained in the

Scripture, Behold, I lay in Zion a *Chief Corner Stone* Elect, Precious : and he that believeth on *him* shall not be confounded—unto them which be *disobedient* the *Stone* (*Peter*) which the builders disallowed, the *Same* is made the *Head* of the *Corner*. And a *Stone* of stumbling and a *Rock* of offence even to them which stumble at the *Word*, being *disobedient*—Ye are now returned unto the *Shepherd* and *Bishop* of your souls." 1 Peter 5: 1-5. "The *Elders* which are among you I exhort who am also an *Elder*—*Feed* the *flock* of *God*—Neither as being *lords* (or *rulers*) over *God's* *heritage*, but being *ensamples* unto the *flock*. Likewise ye *Younger* submit yourselves unto the *Elder*. Yea *all* be *subject* one to another, and be clothed with *humility*, for *God* resisteth the *proud*, and giveth *grace* unto the *humble*."

2 Peter 2: 2, 3. "Grace and peace be multiplied unto you through the *knowledge* of *God*—According as *His* *divine* power hath given unto us *all* things that pertain unto *life* and *godliness*, through the *knowledge* of *HIM*."

2 Peter 2: 20. "For if after they have escaped the pollution of the world through the *knowledge* of the *LORD* and *SAVIOUR*," *Knowledge* then is the *key* of *Peter*, and is alone *ecumenical*.

8. *All* the *angels* of *God* in *heaven* are *fallible* to *eternity*, as well as *all* *HIS* *servants*.

"Behold, *HE* put no trust in *HIS* *servants*, and *HIS* *angels* *HE* charged with *folly*." Job 4: 18.

All *HIS* *apostles* were *fallible*.

John, the very best of the apostles, while in the Spirit elevated to heaven, was twice reprov'd for his *fallibility* in worshiping a *fallible* angel who declared himself but a fellow servant. Rev. 19: 10 and 22: 8, 9.

In Matt. 16: 18, The Lord, according to the Catholic hypothesis, makes Peter *Vicar*, *Pope*, and *Infallible*, and The *Rock*, or *Stone-foundation*; and upon a mere creature builds His Church Omnipotent against the powers of the hells. To make a creature an Omnipotent Foundation, is a flat absurdity.

But immediately afterwards, the creature, Peter, is so weak, conceited, vain and wicked, as to set his *infernal* selfhood up as teacher from himself in the Kingdom of God, to God Himself, when the LORD says to this catholic origin of papacy and infallibility, "Get thee behind Me Satan," in v's. 22, 23. "Then Peter took Him and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto thee.

"But He turned and said unto Peter, Get thee behind Me Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men."

Then, if by The *Petros*, or *Stone*, upon which God says He will build His Church is meant Peter, this Satan; then God is made to say He will build His Church upon Satan; for in this instance it is certain, that the Lord meant by this Satan, the man Peter, and that he meant that this catholic vicar and pope in its first and head man, after receiving the keys, was a *fallible* creature, and was a Satan. Here is negative certain proof, that the keys did not make him infallible, from the mouth of God, who gave him the keys.

Again, in the closing hours of The Natural Incarnation, Peter,

after Judas, shows himself the most vascillating, and fallible, and cowardly creature, of all the apostles. Before a mere damsel, he dare not own his Lord, and after denying Him three several times; Matt. 26:74. "Then he began to curse and swear, I know not the Man."

And long after the Gift of the Holy Spirit, does Paul recognize Him as *The Infallible Vicar and Pope*, and, as *His Holiness*?

Hear Paul, Galatians 2:11-14; "But when Peter was come to Antioch, I withstood him to the face because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them of the circumcision. And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation. But when I saw that *they walked not upright according to the truth of the gospel*, I said unto Peter before all, if thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews." So there is much of the *dissembling hypocritical cowardly Satan, found actually in Peter*, and that in his ministerial character and office, by Paul, the Chief of the Apostles, to Peter's face before all; and published to the Churches; and Peter, and the Churches, have put in no denial.

In 2 Peter 3:15, Peter also indorses Paul in these words, "Our beloved brother Paul also, according to the wisdom given unto him, hath written unto you." In *Pioneer-Press*, March 25. 1876, Bishop Ireland says, this, "Peter, when upbraided by St. Paul, * * *was not teaching*." Common Sense, and Peter say, *he was then teaching* in the most efficient of all methods of teaching; he was putting his doctrine, taught by his life, into actual life. 1 Peter 5:2, 3. Peter says, "*Feed the flock of God, * * not as being lords over God's heritage, but being ensamples to the flock*."

Since Peter's *infallibility*, and *vicarship*, and *papacy* are but mere myths, nothing but mythical successors can come of myths.

You shall have all the churches of the whole earth in all its ages, from the Deluge until this hour; and David, Moses, and Jacob, and all the prophets and apostles, popes, cardinals, arch-bishops, bishops and priests of Catholicism and Protestantism, out of whom to show us one specimen of a man, that was not as long as he was known to his fellow man, a fallible sinner; or if now living is not now a fallible sinner. You shall have The Word of God, ecumenical reason, intelligence, and wisdom, and history, science, and knowledge to appeal to, according to your ability. With this unlimited latitude, now make a showing of one *infallible creature* before rational men, and I will prove by *Pope Sextus Quintus*, that he is a Satan. From *Apocalypse Revealed* 2 Vol. 752, by Swedenborg. "To the above I will add this Memorable Relation. I was permitted to discourse with Pope Sextus Quintus—he came from a certain society in the west—he told me that he presided as chief moderator over a society collected from the Catholics, and who excelled the rest in judgment and industry; and that he was chosen to this office, by reason, that half a year before his death he believed, that the vicarship was an

invention for the sake of dominion, and that the Lord, the Saviour, being God, alone is he who ought to be adored and worshiped; also, that the Sacred Scripture is divine, and thus more holy than the edicts of popes. He added, that he had continued in the belief of these two capital tenets in religion to the end of his life. He further remarked, that their Saints are not anything, and was surprised when I informed him, that it was decreed in a Synod, and confirmed by a bull, that they ought to be invoked. * * * He desired me to inform those that are living at this day, that Christ is the God of heaven and earth, and that the Holy Spirit does not speak through the mouth of any one, *but Satan* who wishes to be worshiped as God; and that they who do not attend to these things, as being stupid, go to their like, and after a time are cast into hell to those who are infatuated with the notion that they are gods, and who lead no other life than that of a beast. Upon which I said, 'Perhaps these things are rather too harsh for me to write,' but he replied, 'Write and I will subscribe it, for they are truth.'

To the lovers of knowledge of real things, and of growing wise, by the sincere and honest life of knowledge.

I am addressing persons who have moral courage to thus acquire, acknowledge, and live before all men, *like men*, this knowledge. The man, in moral cowardice, afraid to be a *real man*, lest it might hurt his influence with men; is not "one, that lappeth of the water with his tongue as a dog lappeth"—"By the three hundred men that lapped will I save you and deliver the Midianites into thine hand, let all the *other* people go, every man unto his place." Judges 7:1-8. Gideon is The Lord as the Word, and the three hundred men, are men principled in the knowledge of Him in their lives, and who receive the life of His breath. We will, in our next, examine Naturalistic and Atheistical dogmas and principles. Now we are defending against papacy. Every man has the *key* of life and death in the *knowledge* of good and evil of the *truth* of the Word of God, and by *sin only*, he opens hell for his entrance and home; for it is only "The wicked *that are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. *There is no peace saith my God to the wicked.*" Isaiah 57:20, 21. It is not the words of men, that have any power to judge and punish the spirits of men with these terrible retributions. "Jesus cried and said, He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

"For I have not spoken of myself; but the FATHER which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting; whatsoever I speak therefore, even as the FATHER said unto me, so I speak." John 12:44-50. What, then, but living the virtues of the commandments of God is life everlasting, and what but the sinning, that transgresses them, judges us to the evil of hell in character? Then what are these idle anathemas of papacy and orthodoxy, but dogmatic nonsense?

"The Woman, having a golden cup in her hand full of abominations, and filthiness of her fornication; and upon her forehead a

name written, MYSTERY, BABYLON, THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. *And I saw the woman drunken with the blood of the saints, and with the blood of the Martyrs of Jesus.*" Rev. 17:3-6.

Who is this woman?

Catholic priests, if your Vicarship is *real now*, will you *Show* the consistency of your claim, by interpreting with a rational meaning, this scripture, to the lovers of knowledge?

Show us the *present fruit-bearing* of papal infallibility, on Rev. 17:3-6, or *renounce your claim to even rational, fallible, interpretations.*

The head of the Catholic Church here, said he (Gorman) did not mean his words as a challenge, but as a statement of a settled question. The church is infallible and that is enough. She will enter into no discussion with any body about it. She is not infallible in the scientific, civil or moral planes, *but only in the spiritual plane.* Pupils frequently correct their teachers of mistakes in science. Now this statement is unanswerably fatal to papacy. For no catholic pope or priest can be in the spiritual light of the spiritual plane of the Spiritual World which is discretely above and separated from this world as causative of effects here, unless the eyes or spiritual sight of his spirit is opened to see in the light of the Spiritual World, as were all the prophets and apostles eyes of their spirits. And catholicism makes no such claim, nor predicates upon it their own infallibility at all. So papacy does not come up to the prophets and apostles at all, by their own showing.

Can the vicar communicate anything but knowledge, and that too in any other way, but an external one by use of natural means and modes, used by a king, president, judge of a court or other natural man? If he can communicate internally from himself to others any enlightenment to the universal priesthood and people of all the earth, and thus give all from himself vicariously, of *his vicarious infallibility*, explain the means and modes specifically and intelligently of his ability, and of his doing the same.

Bishop Ireland compares the Supreme Final Decision of the Papacy, with the Supreme Final Decision of our Supreme Courts, as in both cases, *necessities from the nature of things.*

But these courts assume no infallibility, and are created for no infallible ends, and with no infallible powers; and if, there were allowed any such assumption anywhere, there would be an end of all progress and improvement at once. They claim jurisdiction over only *overt acts*, and claim only honestly and sincerely to act in unimpinged freedom and reason up to all the fallible light they have for the ends of justice to all concerned, for the public good.

The assumption of infallibility would destroy totally the use of the courts, because it would supersede all the investigations, discussions, reflections, meditations, consultings, examinations of facts, history, science, experts, arguments and summings up by the means and modes of which fallible judgments are carried to their highest uses and certainty.

But papacy, cannot from its assumption of infallible power like

courts perpetually allow D. D. of every religion to argue every point disputed by either side by any counsel of any religion, or politics, to bring all the light in the world to bear on the decision of every point in the case, in their own tribunals, for improving fallible judgments.

Since "*Every Tree is known by his own fruit, and a good tree, can not bring forth evil fruit, nor a corrupt tree bring forth good fruit.* What are the *trees* of all the religions of the earth included in all the classes of all exclusiveness of Christendom, that have produced all these very *dry bones* of all these but skeletons of men? These "*blind, dumb dogs,*" that dare not think and act as *honest, sincere men, in the presence of GOD before men who "are nothing and less than nothing" before GOD.* Men who teach *dogmas* in the name of *exclusive virtues, and infallibility* who can neither give a divine command for them, nor a human reason, nor one sound argument; nor justify one of them before any impartial competent judges; *are wholly responsible for the gross scandal, that the True Christian Religion, emanating from Infinite Love Itself, and Wisdom Itself, and Divine Good Itself, and Truth Itself, is receivable only by weak minded men, women and children.* Such skeletons are not men at all—they are but marrowless *dry-bones*—yes *very dry-bones, morally, without sinews, muscles, flesh, veins, blood or nerves.* They are so virtueless and dead, that they are in the *graves of idol-worship.* Repentance of the *cowardice of being more affected with the commandments of men, and with the fear of men, than with the commandments of GOD, and with the fear of GOD, is the only way they can begin a real reformation.*

Is the Field of Battle surrendered? Are the colors struck? Is the Truth Conceded, that There is no religion on the earth that can be successfully contrasted with The Religion of the New Jerusalem that makes men, that have the manhood to believe only what is true, and the honesty, sincerity, and freedom from hypocrisy to *own openly* what they do believe before all men, and to openly justify the same, and to squarely live the truths believed, and to openly teach them to men.

By this life can dry-bones be resurrected out of their graves.

The assumption of infallibility being a most flat absurdity that no man in reason can make, it has no other effect than to leave an utter incompetent pope, in utter disableness for enlightened judgment. That is upon Bishop Ireland's hypothesis, that the Supremacy of a Supreme Judicial Decision proves the Supremacy of papal decisions.

The argument is puerile, for the Supreme decision of a court is made so by men by their making the court, and making it Supreme if just, for if not just the legislature can abolish the court, overturn their decision by Statute, or revolutionize the whole government.

Then Catholicism is only for men, that don't believe in having a reason in their own minds, for what they believe and do, and in being men themselves; and in adhering to men who have manhood enough to justify their principles, and move forward with the progress and spirit of this progressing and improving age. The same is true of the old dogmas of faith alone. Five years since I pub-

lished and distributed throughout the earth a Scriptural analysis of the confessions, of faith in the *dogmas of tripersonality and faith alone*, sending out eighteen thousand copies.

When I first came here, a Presiding Elder asked me if I was retailing around the works of *crazy old Swedenborg*? I made reply only in that analysis in the light of the New Jerusalem, and sent it to their leading solifidians. No man has or can justify the dogmas annalized. They cannot do otherwise than leave them unjustified because wholly unscriptural; no answer could be made. One priest said our church will discuss nothing. Another said, how about the bread and butter? Still another said, *I might hurt my influence*. Another said, *you are insane*, and when nailed speechless up to the wall, shut up, because unable to say anything. Where are these challenging naturalists? None have replied. "*What, you hesitate? You draw back? You give up in despair?*" You all have put all you have under a bushel, because you, none of you, *have anything* that will bear any exhibition fairly before men. You put your gone-out lamp under a bushel to hide its destitution of all oil. "*Men light a candle and put it on a candle-stick; and it giveth light unto all*"—"and let your light so shine before men that they may see your good works;" for real things are seeable and realizable by examination and exhibition, but "*blind, dumb dogs*" are not men of moral courage.

I have read Bishop Ireland's lectures and all his articles for the last two years published by the *Press* and *Pioneer-Press* of this city, and the discussions between himself and Prof. E. D. Neill, and I have not as an *impartial judge* found *one sound reason or argument* upon which vicarship, infallibility, or papacy, can rest. And although if the issue between him and Neill, were determined in his favor, it would be utterly immaterial, and prove nothing at all essential to papacy; while if it is found against him, it is fatal to his papacy; for if Peter never was a vicar in the vatican, nor hence the founder of the Romish Church and vicarship, he never, there, could have had a successor. And I find from the evidence and arguments adduced after due consideration, that the evidence, upon the whole, preponderates in favor of Prof. Neill's side of the issue. And I further find there is nothing but a *myth*, beginning after A. D. 325 to found any argument upon in behalf of the Bishop's side of the question.

To an article by a lawyer in *Pioneer-Press* of March 17, 1876, the Bishop, March 18, 1876, makes the following reply:

"Your correspondent states well the issue. Catholics say: 'An infallible, visible church, with an infallible, visible head.' Protestants affirm the absolute right of private judgment in matters of faith and morals. Both parties, of course, appeal to 'the country,' to the reason of individuals, to decide. Your correspondent sees in this very appeal the defeat of the Catholic cause; for we admit in it, he believes, the principle of Protestantism, private judgment. Catholics, he continues, base the necessity of an infallible church on the fact of the great fallibility of men. Then once, at least, he concludes, a Catholic uses his private reason—if he is not infallible in its exercise, it matters not to him that there is an infallible church.

"I will give the Catholic answer to the objections stated by your correspondent.

"Human reason, or private judgment, is not universally fallible. It does not, indeed, and cannot know all things. But there are matters fully within its competence, and those matters it can know with the certainty of actual and complete knowledge, *i. e.*, infallibly. To deny this, would be to deny all human knowledge, to assert universal skepticism.*

"When the church asks reason to pass judgment upon her, it is upon her credentials, her motives of credibility,—things within the province of reason and not upon the doctrines she teaches,—things beyond the province of reason.

"The existence of the church, her authority to teach, are things upon which reason is competent to judge with certainty. Indeed, reason is the first light which God has given to us as a guide, and no other guide can we accept unless it be approved by reason. If

* **NOTE.**—For the exercise of this individual competent private judgment upon every Divine Revelation at the time given, by all to whom it was given, were all then responsible personally for themselves, for its acknowledgment or rejection, and for obedience or disobedience to it. But they could neither receive or reject, or obey or disobey it, for us. Hence they could not be at all responsible for our own action. We each severally *must do this alone* for ourselves, in all ages, and the reception and life of the divine principle saves, and the rejection and violation of it damns only the ones responsible for the acts; and cannot others. So every one is now at his own peril responsible wholly for distinguishing, and bearing, and obeying the true and good Church, from, and instead of, the false and evil; and also for discriminating between the true and good men of the true and good Church, and the false and evil men in it. So every one is now responsible for believing what is false and evil, and living them in wickedness, no matter who teaches it, nor in whose name it is taught. For we are commanded to judge the tree by its own fruit only. And we do this in every thing, because it is the only reason for any true or good judgment *at all*. Men as really, and as necessarily *now*, as did those to whom every Divine Revelation was given, *must and actually do*, receive or reject Christ and The Word of God, and are now saved or damned by the true and good, or false and evil principle of their lives, equally and alike in all successive ages of the world, every age equally responsible for itself, and every person for himself. Catholics is not this true? Does not good and truth differ as much from false and evil *now*, as ever, and has not human reason *still its competence*? And its equal and most fearful responsibility connected with its voluntary exercise in its every act, measured by the degrees of the importance and essentiality of the acts only? And is not this *adequate competence* of the freedom and reason individually given for private judgment, the *reason* and *just ground* of the fearful responsibility of its exercise? Is the dreadful retributions for its wrongful judgments just, except in cases where it is individually adequate and competent for a just decision, and individually exercised?

Why do you want, without any *sound reason* or *argument*, to take it *now* away from men of this progressive age, while you allow it *absolutely* to the *men* of the *very darkest* of ages to whom these Revelations were given? Is not this the *real* and *only reason*, for your inexplicable inconsistency and absurdity, *viz.*: That you cannot get the power and gains of the *hierarchical priesthood*, of the dark ages of despotism without robbing the present victims of your priestly powers and gains, and appropriating *that competence of judgment to yourselves*? And do you not, only to make the people more submissively assent to your claim of superiority over them, *not only exalt your competence* above theirs, but exalt it to *infallibility*? Do you not know that "The LORD looketh upon the proud afar off," and that this arrogance and robbery shuts off from you all the light and power of the Spirit or influx of God, and utterly disqualifies you as teachers, and utterly destroys all your influence as teachers with rational or competent men?

your correspondent has observed the drift of my lectures in the cathedral, he will have seen that it is from this standpoint of individual reason I have proposed to my hearers to judge of the claims of the church. But in appealing thus to reason, the church, it is plain, does not admit the principle of Protestantism, which is, private judgment over the doctrines themselves of revelation.

"If your correspondent had lived in Palestine eighteen hundred years ago, he would, indeed, have examined the evidences of Christ's mission; but this mission once admitted, would he have brought before the bar of his own reason our Lord's teachings?

"I will instance, also, the civil court before which in his legal capacity your correspondent pleads. The authority of the court he might consider himself entitled to pass judgment upon; but to the rulings of the court, as judicially correct, its authority once being recognized, he yields implicit obedience.

"Catholics assert, as a fact, that Christ when on earth established the church, the infallible custodian and interpreter of His revelation, with mission to teach in the name of her founder all nations until the end of time. This fact they place before 'the country.' But the fact once proved, they declare that the teachings of the church, God's own messenger, are not amenable to the bar of private judgment. Such a procedure would be questioning divine authority, and moreover the teachings themselves being supernatural, are of their nature beyond the province of natural reason.

"When Catholics base on the fallibility of reason the necessity of an infallible guide in religion, they speak of the fallibility of reason in matters beyond its competence.*

"JOHN IRELAND."

* In the *Pioneer-Press* March 22, 1876, Bishop Ireland quotes from authority Chamber's Encyclopedia, and then shows by his extract, that whoever was the writer of that article, such writer founded his opinion on writers who lived after the date of the Nicene Creed, A. D. 325, and the extract may have found its way into the work by either the mistaken opinion of the writer, who was as liable to mistake as either Neill or Ireland, or by the desire to make large sales of the work among Catholics, who are very numerous.

But as the *essential*, which it is sought to prove, is a *flat absurdity* and a *crime against religion in itself*, and is absolutely disproved by *Scripture*, by the *writings of Peter himself*, and *all the apostles*, and by the *Apostolic Creed*, and *Nicene Creed*, and *is itself but a myth*, for

There being no command of God for it, there can be no sin or transgression of command in *disbelieving* and *rejecting vicarship and papacy*; as it is only, such *sinning* as transgresses the command of God that judges the soul to damnation; for it is only the command of God violated, that is omnipotent in retribution, and it is only the *soul that sinneth dying shall die*.

We conclude for want of competent, disinterested proof that *Peter as the father of the Church of Rome*, is but a myth.

Now we have a case in point, where because the *essential thing itself—the adultery—corpus delicti*, never existed, and was but a *myth* of envy, ambition and gains, although all the witnesses are now living, and have sworn, and written, and have charged, and have stated, the man is surely guilty, and they are many times more witnesses than Bishop Ireland can summon to his support; and not one of the Bishop's witnesses, *personally*, had any knowledge of facts in the case, still, I think the best judges disbelieve in the *adultery*, and in the *evidence*, as both being but *myths*.

On this very point of judging Christ by His own words and works, see pages 70-72. Every man is *actually* and *certainly* in his own freedom and reason to judge Christ and His words, or he could not be damned for rejecting him, and not receiving his words. See pp. 77, 78, John 12: 47-50, for there could without this, be neither merit nor demerit in either believing in, or rejecting him; nor in receiving his words, nor in rejecting his words. And the same is equally true of every dogma and teacher of Catholicism or Protestantism. Bishop, is there any demerit in disbelieving in the Catholic religion wholly?

1. Were not men *fallible teachers*, your freedom and reason could not grow in their exercise in rationally testing the fruit of any teaching in determining whether it is true or false, by testing whether it is derived from the Word of God or from men, and as to the words and works of God, *they are always ready for any test of them whatsoever.*

2. We have been all *prodigal sons* and *lepers*, and are reformed *only* by the words and breath, influx or Spirit of God, and only reformed men can tell *knowingly*, the men of this age of the Church and State, *how they certainly can be healed; and the great and wise Swedenborg, lived and died a confessed humble fallible sinner.*

3. To every sinner now, who is willing to be healed, "Let him come now to me (that is, to one actually reformed by the true knowledge of the Word) and he shall know there is a prophet (that is a teacher) in Israel," (that is, in the Christian Church, that is competent as a servant to tell a man how he may be healed of sin and of sinning, not made an absolute and infallible being, but a fallible, regenerating man,) if such servant will teach only the words and commands of God Himself from His own mouth, and *their rational meaning*, as embodied in the Decalogue, and in the love of God and the neighbor. 1 King 5:8. To every religionist, I say, I am but a poor fallible fellow-servant of THE LORD GOD ALMIGHTY, and am something only by approaching Him alone, and you can only become something good and true, from Him in His commandments.

4. Elijah in 1 Kings 18c, represents The Lord Jesus Christ as the Internal Sense and Living Power of The Word Opened from Himself in Heaven, in the Doctrines of The New Jerusalem, giving all life, light and power to the world before men, in *true doctrines* drawn only from the literal sense of the Word of God, rationally interpreted and overturning all the *absurd dogmas* of Baal's teachers.

5. In the Living Power of This Petros—Truth, I shall show *papal dogmas* are Diabolism, orthodox dogmas, Satanical or Apollyon or Abaddon, and naturalism and atheism are idiocy

6. Jehovah says to his teachers, "I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth and give them warning from me." Eze. 3: 17.

7. Because, the Divine Life and Power, are only given in His own words and works through any creatures by any teacher whomsoever.*

* What must I do to be reformed and regenerated, that is, saved?

The words from the mouth of JEHOVAH GOD—THE LORD JESUS CHRIST, THE LORD GOD ALMIGHTY WHO WAS IN THE BEGINNING WITH GOD, AND WAS GOD, ALL THINGS WERE MADE BY HIM, THE FIRST AND THE LAST,

THE BEGINNING AND THE END. THE ALMIGHTY, *And Who Said: "I AND MY FATHER ARE ONE;" and when Philip saith unto Him Lord, show us the FATHER and it sufficeth us, JESUS saith unto him, Have I been so long time with you, and yet hast thou not known me, Phillip?*

HE THAT HATH SEEN ME HATH SEEN THE FATHER. *And how sayest Thou then show us the FATHER?*—shall answer the question.

Read John 14:1-20. Exodus 20 Chapter.

Now what must I do, and how must I do? Hear! Hear! Him!

Read:

1. Lesson.—Mat. 5th and 6th Chapters.
2. Lesson.—Mat. 7th Chapter.
3. Lesson.—Mat. 13th Chapter.
4. Lesson.—Mat. 18th Chapter.
5. Lesson.—Mat. 19:13-29, and Rev. 22:14; Micah 6:6-8.
6. Lesson.—Mat. 20:1-28. Hosea 4:6-13, and 10:12-13. Jer. 4:3, 4.
7. Lesson.—Mat. 21:28-45. Isaiah 42:3. Mat. 12:20.
8. Lesson.—Mat. 22:1-14, and Mat. 23:1-38. Mat. 3d Chapter.
9. Lesson.—Mat. 25th Chapter. Rev. 20:11-15. Jer. 7th Chapter.
10. Lesson.—The Word which was God in The Beginning, and Infinite from Beginning to End; Is in Accommodation to man in the divine principles of good or love, and truth or wisdom, symbolized and represented *only* by the material, natural, organic, external, and creature mind, derived from the Virgin Mary as an external medium for *divine use*, in its flesh and blood; *is embodied in the words of these lessons as signs of divine things.*

John 6:27-69.

I SEND GREETING TO ALL CHRISTIANS, PROTESTANTS AND
CATHOLICS, AND TO ALL OTHER NATIONS, FOR THE
DAWNING LIGHT OF THE NEW JERUSALEM
SHOWN FROM THE DOWAY BIBLE.

ISAIAH 2:3-12.

"Many shall go, and say: Come let us go up to the mountain of the house of the LORD, and to the house of the GOD OF JACOB: and *He will teach us his ways, and we will walk in his paths*: for the law shall come forth from Zion," (not from a Vicar,) "and the Word of THE LORD from Jerusalem;" (not from Rome,) "And He shall judge the Gentiles, and rebuke many people, and *they shall turn their swords into ploughshares, and their spears into sickles; nation shall not lift up sword against nation, neither shall they be exercised any more to war.* O, house of Jacob," (the church,) "Come ye, and let us walk in the light of the Lord," (not of a Pope.) "For thou hast cast off thy people, the house of Jacob, *because they are filled as in times past, and have had soothsayers*" (dogmas of self-derived evils) "as the Philistines" (faith-alone-dogmas of evil) and have adhered to strange children;" (affections and principles of lusts of power and gains of their own selfhood.) "Their land is filled with silver and gold;" (falsity and evil,) "and there is no end of their treasures," (dogmas of principles from 257 infallible popes.) "And their land is filled with horses" (men of natural understandings) "and their chariots are innumerable," (dogmas abound.) "Their land also is full of idols; they have adored the work of their own hands, which their own fingers have made. And a man hath bowed himself down, and a man hath been debased; therefore forgive them not," (that is, if they continue this life they will not be forgiven in it.) "Enter thou into the rock, and hide thee in the pit, from the face of the fear of the LORD, and from

the glory of His Majesty. *The lofty eyes of man are humbled, and the haughtiness of men shall be made to stoop; and the LORD alone shall be exalted in that day. Because the day* (light) *"of the LORD of hosts (shall be) on every one that is proud and high minded; and upon every one that is arrogant, and he shall be humbled."*

In 1757, Emanuel Swedenborg, as the messenger of the New Jerusalem Church and servant of the LORD JESUS CHRIST, with all his faculties of his spirit opened up into the spiritual world fully, saw the last judgment executed upon all those that had gone into the spiritual world confirmed in the evils and falsities of the life of the *dogmas of papacy and faith alone*, from the time of the Lord's ascension up to that time; and saw all of them sink down into the hells of their own characters, as the only place thenceforward in which they could exist to eternity.

Now under new light and power from the spiritual world, sincere and honest men, may worship and obey the God of Heaven and earth in their own individual freedom and reason, and thereby be reformed and regenerated, which constitutes salvation itself to eternity. And every one that does not, whether pope, priest, clergyman, or layman will damn his own soul to an eternal hell of diabolical and satanical character, by violating the truth of good of the Word of the Lord. In only 21 years after this last judgment in 1757 to-wit, in 1778; the Doctrine of the New Jerusalem was acknowledged by a pope excathedra, to-wit, as quoted and fully confirmed in this *Doway Family Bible*.

Admonition to 2d p. of New Testament.

"The Scriptures, in which are contained the revealed Mysteries of Divine Faith, are undoubtedly the most excellent of all writings; they were written by men divinely inspired, and are not the *Words of men, but the Word of God*, which can save our souls. 1 Thess. 2:13, and James 1:21.

"The following letter of His Holiness, Pius The Sixth, to the Most Rev. Anthony Martini, *now* Archbishop of Florence, on his translation of the Holy Bible into Italian, shows the benefit which the faithful may reap from their having the Holy Scriptures in the Vulgar Tongue:"

"Beloved Son, Health and Apostolic Benediction."

"At a time that a vast number of bad books, which most grossly attack the Catholic Religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures; for *these are the most abundant sources, which ought to be left open to every one to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in those corrupt times; this you have seasonably effected, as you declare, by publishing the sacred writings in the language of your country, suitable to every one's capacity.*"

Given at Rome, on the Calends of April 1778, the fourth year of our Pontificate.

PHILIP BUONAMICI,
Latin Secretary.

"To our Beloved Son, Anthony Martini, at Turin."

"Matt. 28:18. * * "And Jesus coming, spoke to them, saying: *All power is given unto me in Heaven and in earth.*"*

* "All power, &c. See here the warrant and commission of the apostles and their successors, the bishops and pastors of Christ's church. He received from his Father *all power in heaven and in earth*; and in virtue of *this power, he sends them*. (even as *his Father sends him*, St. John 20: 21) *to teach and disciple mathktein*, not one, *but all nations*; and instruct them in *all truths*; and that he may assist them effectually in the execution of this commission, he promises to be with them (not for three or four hundred years only) but all days, *even to the consummation of the earth.*" (age.) "How then could the catholic church ever go astray; having always with their pastors, as is here promised, *Christ himself, who is the way, the truth, and the life!* St. John 14."

Why cannot sincere honest catholics see for themselves, that even by this catholic endorsed authority, that *Divine Truth "is not the words of men, but the Word of God;"* and hence, as *infinitely above the words of popes-men, as God is above popes!*

Why cannot they see, that by the Nicene Creed, there is but one INFINITE, and that is God, and that Christ is God, and *only God Himself* can have ALL POWER in heaven and on earth; and if there is any other being having any Infinite Power in heaven or on earth, then it could not be true that Christ was the God having all Infinite Power in heaven and on earth.

Hence, as he had now put off all the creature-instrument from Mary, and ascended up where He was before, as Supreme Divinity, (he never having been *himself* a vicar or a pope to the *Father*; but GOD MANIFEST.) *he did not send any one of them forth as a pope or vicar, nor did he promise to be with any one of them, or their successors as vicars, as shown in the note, but Himself with his disciples and pastors themselves, among all nations, with His own Divine Presence, Here, then, is the ecumenical basis for union among all Christians.*

CHAPTER III.

GOOD AND EVIL ARE TWO OPPOSITE POWERS OF LIFE, AND ARE NOT PREDICAL OF ANY PRINCIPLE OF MATTER.

I.—GOOD AND EVIL, AND LIFE, AND POWER, ARE PREDICABLE ONLY OF THEIR SUBJECTS.

That there are forms of useful or good life, and forms of hurtful or evil life ; and that both the forms and the life of good, are opposite to the forms and life of evil, are seen and acknowledged, with the discriminations of the human faculties, of but common sense.

Also these principles of good or use, and these hurtful or evil principles, and the opposite qualities of each respectively, are not only all discriminated accordingly, but they are distinguished into a great variety of classes, and a distinct name given to every class.

The complex of all their varieties, are known as the useful or good virtues of the moral wisdom of life.

The quality and moral wisdom of life of the *virtue*, of *sincerity*, when lived in word or deed, is by all recognized.

Its use to its own possessor, and to every circle of society, and its moral beauty upon character, and the halo of the glory with which it crowns every person manifesting this moral quality in the countenance and manners, in their sphere of life, altogether transcends that of any thing of any flowers of any garden or created thing below the human.

So take the moral virtue of *moral honesty*, and this moral

virtue ennobles the character above all merely official, hereditary, or arbitrary titles or crowns, or distinctions of learning, fame or beauty, or merely external beauty of manners, and really makes that character here, "the noblest work of God;" and this has even become a maxim, to which there is no rational dissent.

So the use or good, to character, of every other virtue of moral wisdom, is equally indisputable.

Take these virtues as illustrations, viz., justice, equity, righteousness, chastity, mercy, uprightness, humility, meekness, modesty, magnanimity, forgiveness, generosity, self-denial, self-sacrificing, self-control, self-government ethically, pity, sympathy, liberality, charity, gentleness, mildness, suavity, integrity, incorruptibility, and a hundred others, which are moral principles and qualities which must be implanted and really grown into character in the very essence, and the very form of the organism of the spirit, to which the character belongs, before any one can become principled in these virtues of moral wisdom.

Not one quality or principle of these virtues as we have seen, are predicable, or belong to, or are derivable from any principle or quality of matter. Yet they are all recognized and acknowledged real things, and discriminated, classified, and named from their quality and principle, and taught to all children and scholars from parents in parental love, and by all classes of teachers as the moral nutriment to mind and heart by which character is given to spirit.

So on the other hand, all the evils prohibited in the decalogue generally, when they have progressed into any *overt acts*, of bearing only of their natural fruits of the principles and qualities of their sexual selections, and life, known as *vices* and *crimes*, and even *ethical immoralities*, which also alike are classified, discriminated, and named, accordingly; they are all severally repressed by reproofs, admonitions, chastisements, imprisonments, and punishments, by parents,

teachers, books, the press, courts and armies and navies, as hurtful and evil fruits, that are utterly destructive and a curse to character and universal society; and *they are real destructions and real curses*. So their fruits are real effects of principles and qualities making the life of every spirit bearing them.

To predicate the powers and lives that belong only to the the highest organisms of beings; only of those that are the grossest, lowest, and most ultimate forms of inert atoms, and are merely instrumental things, is but descending until rationality is extinguished, and insanity and idocy is reached.

Use or good, and the hurtful or evil, without their respective subjects, are nothing; and cannot be even thought of as any thing at all existing apart from their respective subjects; nor can inert atoms be seen as their proper subjects; nor can but dead instrumental things be thought of as their proper subjects.

Injury to dead, or mere instrumental things, can only be thought of as affecting only their living owners. Moral sensibility belongs only to spirit, or man.

Now here is the vast multiplicity of the illimitable fruits of principles and of qualities, as causes producing them as but their effects; and all these principles and qualities are nothing separated from their Infinite Causative only, and until they are embodied in the human organisms of life and progress and into their own respective fruits as these effects.

Effects alone are always fruits for use. All seeds unless used as food, or unless progressing into timber, or fruit or seeds of use, affect no one with good, or as any good to him, and then that good itself, is at all realized only in their use.

And the whole principle and quality of every thing produced, by every seed, good or evil, is in the seed itself as the receptacle of the influx of its life-principles; and these but material seeds, are but effects of Spirit, and are thence but the symbols and representatives of the seed-principles of the human spirit.

Every *seed* is but the receptacle of its life-principles. And there are no evil spirits as receptacles of life-principles, that are not made by the abuse and perversion of the faculties of freedom and reason, in adulterating and turning the principles and qualities of good into evil. It is because the human is constituted of these faculties of free-will and reason, that merit or demerit can be predicable of it in any sense, or moral quality or character; or that good or evil principles can be appropriated to it, or good be lost to the spirit, or evil be put away by it, or good in its own life and organism can be adulterated and turned into evil.

It is only with these faculties, that it alone, of all created things, can learn, and know, and realize, and live, moral good and immoral evil; and men as a moral, or immoral trees bear the respective fruits of either good or evil in their derivative lives.

II.—NEITHER GOOD OR EVIL CAN EXIST SEPARATE FROM A FORM OF EXISTENCE DERIVATIVE FROM THE PRINCIPLE CONSTITUTING THEIR OWN ESSENCE AND FROM WHICH EACH ONE'S OWN QUALITY IS GIVEN AND IS SHOWN BY THEIR OWN FRUITS OF THEIR WORDS AND WORKS.

So as neither good or evil principles of life can exist separate from a subject to which as life-principles they must give good or evil character; so likewise can neither ever exist without their respective forms of such existence; for existence without any form of existence, is as impossible as a substance without any form.

It is known that truth is the form of good, and wisdom the form of love, and that truth teaches, leads to, and exhibits good. Also that falsity is the form of evil, that it teaches evil, and exhibits evil, and leads to evil.

Also it is known that the *life of truth* alone, *gives* its use to

man, and becomes the *moral good of truth only as truth is understood, acknowledged and lived*. Principle is anything to any one, only, as it is lived. Also it is equally well known that it is the life of falsity or any false principle, that at all affects any character with evil in its quality. It must be voluntarily chosen as a life-principle and lived as a principle of life, before it can become a governing principle of life, and make one's end of life and his motives, intentions and thoughts, words or acts, and thus his life's pleasures or delights.

How can there be the delight of any principle of good whatever without using it in the life? How can there be the delights of a good life separate from the life itself, or without the life is really lived? It is so even of all the pleasures of the bodily senses. How can homes, with all the forms of use to man connected therewith for health, comfort, and pleasure, in summer, autumn, winter, and spring, affect us, except in and by using them in actual *life-realizations* and *experience*? Do they not affect us only in the enjoyments of all the *uses* of these manifold forms? How can anything affect any one without being an actual form of some kind or degree of *use*; and then being also *actually used in life*, to make its enjoyment realized by some life?

III.—WHAT ARE THESE OPPOSITE POWERS, FROM THEIR OPPOSITE PRINCIPLES, IN THE SENSUAL DEGREE, IN THE CIVIL AND IN THE MORAL?

1. *These Opposite Powers in the Sensual Degree of Life.*

1. Of Good Powers and Their Products.

Since the year 1757, there has been a vast increase of the influx of the virtues of these powers into the spirits of the men of this world, quickening the men of this world with the dawning of the *New Day* upon the earth, after a

long and dismal night of the darkness of evil, and of the coming of a New Spring after a dreary winter of centuries. The products of all the sciences, and the arts, and the practical things of sensuous universal human life in their already manifold multiplied forms of every variety of them, and of all the improvements of mechanism and increasing knowledge, reason, freedom and skill.

All these things, as they existed before the epoch of 1757, were the products of these powers operating in and upon human spirits in but the moral night and winter of these principles, as to their *potencies*.

By comparing the effects of this increase of their *potencies* in men, as shown by the products of the past centuries up to 1757, fairly compared and fully contrasted with those from that time to 1876, will manifest what these increased and maturing *powers* have done in 119 years, in comparison with all past historic ages.

Then with this, such comparison, as a basis for our judgment of the future progress of spirit in this world in all its future productions and effects in its sensuous life and realizations; we can but be astounded by even our just anticipations of what is to come. "*For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen a God besides THEE, which doeth such things for him that waiteth for HIM.*" Isa. 64:4.

2. Of Evil Powers and Their Products.

Sicknesses, diseases, accidents, pestilences, famines, vices, immoralities, misdemeanors, crimes, wars, all the poisonous and noxious weeds and trees of the vegetable kingdom, and all the hurtful and destructive insects and the ravenous birds and reptiles, and beasts of prey of the animal kingdom, are the products of these powers. The monkey, the hyena, the bear, the wolf, the fox, every poisonous reptile and crocodile, and the dog, the hog, the leopard, tiger and

panther, the leviathan, the owl, the vulture, and every ravenous insect, beast, and bird of night, represent the infernal principles and their qualities that belong to devils and satans made by their principles out of men.

And now the infernal spheres of their lives flowing back upon the natural world form instincts, and through these instincts make the sexual selections of organisms for their life ultimated on earth in all the destructiveness of infernalism in its operative powers of its spheres of principles. So that instead of manhood being begotten and produced from monkeys and wild beats, all wild and ravenous beasts and monkeys are begotten in and from the life and principles and qualities of hell, and are produced as the ultimation of the powers of evil in all the sexual selections of the evil forms of earth.

Matter cannot originate, exist, or subsist one single form of organic sexual being, as to instinct, as its seed-principle, or as to the accretions of its sexual selections to its material organism from the principles of matter.

Nothing but spirit, in the inverted form of infernal manhood in hell, perpetually deriving and corrupting its life-principles of subsistence from good and truth from the Lord through the heavens, in its own organism of being, into the opposite qualities of evil falsity, and giving all infernal forms on earth, their infernal life and powers by the principles of their diabolical and satanical spheres; can effect sexual selections. We should rejoice in the treasures of Darwin's and every other man's science, brought forth in the plane of knowledge to enrich the church and confirm the Word of God, which are but their thoughts relating to material things. Rational men acknowledge Darwin's science; but not his mere insane ratiocinations; and they can give him the benefit and credit in behalf of atheists, of his proof of their being but *monkey-men*; for such they really are in the hells to eternity.

2. *These Opposite Powers in The Civil Degree of Life.*

1. The Good Powers and Their Products of the Forms of Civil Life.

"Power belongs unto God," and *"God is a Spirit,"* and what proceeds from Infinite Spirit of Embodied and Infinite or The Divine Good of Divine Love, and of Infinite or Divine Truth of Divine Wisdom, can have no other principle than that of spirit from which it proceeds, nor any other quality than that of the divine, from whom it proceeds, and thus of good and truth, and love, and wisdom, the principle and quality of spirit; and thence of its organic life being existence and subsistence.

Hence, Divine Revelation proceeding forth in the Divine Sphere of the Works of God, must proceed forth in the Words which God speaks, "that are spirit and are life."

Hence, the Ten Words of the Decalogue of the Ten Universal Principles of Spirit and Life, are the Sole and Absolute Principles of all reforming and regenerating life; and of all good and true consummated manhood, for perpetually progressive life.

Because they are Absolute and Divine Perfection; they must abide from the beginning of ages upon ages, before they were republished upon Mount Sinai by Jehovah God through and by the angel of His presence; to Eternity. "The Word of the Lord abideth forever"—"In the Beginning was the Word, and the Word was with God, and God was the Word.—All things were made by Him, (the Word) and without Him was not anything made that was made."

All true and good manhood is then made out of and from the principles of good and truth, and love, and wisdom of the Absolute Decalogue continuously from birth to natural death. They are the sole aliment of his spirit-life.

But the doctrine or truth of a principle, or faith in a doctrine even from the decalogue, the embodiment of all

doctrine, and all faith, relative to all that is Divine, makes no degree of true and good manhood, of and from God.

Because it is *only the life of truth and faith that makes truth and faith to become any good*; it is *only the life of the truth of good*, or of the *principle believed in*, or that one has *faith in, that alone principles*, any one in it; and no one can be affected with good as a principle except in the degree he is really principled in good. The life of truth, or true doctrine, includes the truth or doctrine itself, for no one can live the truth or doctrine of good without first having the same, understanding the same, and the principle of good the truth or doctrine teaches, and acknowledging, and believing in both the truth or doctrine, and the good taught thereby; and then in freedom and reason deliberately choosing that good of that truth or doctrine for its quality as a principle of life, and then by actually living it after it has been realized and compared in temptation with its opposite principle of evil, it must in contrite integrity be confirmed in the life by its continuous choice and life, until it becomes the governing principle, and makes the governing end of life.

Afterwards it must be confirmed as the governing principle of the life, until all subordinate principles, motives, intentions, thoughts, words, and acts, with their pleasures and delights are reduced to its dominion and order of life, and then the wolf in man lies down with the lamb.

Hence neither any truth, or doctrine, or faith make any principle of the Church or State in man of themselves, for any truth, doctrine, or faith in the Lord Himself, without its principle or essence, and the choice and life of the same, is not only positively a mere nothing; but it is the actual rejection of the substance and essence of principle itself of the truth, doctrine or faith itself, and is the utter destruction of the Church and State in man himself.

Every one sees that the more light of truth, doctrine, or

faith a man has that he does not live; but on the contrary, continues violating, the worse he becomes.

He sees also that ignorance and an evil life is comparatively guiltless, as to that of the life of one in the light of full knowledge and faith, and who then lives a wilfully evil life, in opposition to that light. Who does not see that wilfully, evil life, confirmed against the light of knowledge and faith, is the most wicked, depraved, and hopeless of all others

Here then, are good powers in their only origin, their only existence, and their only perpetual subsistence from The God of all power in heaven and on earth.

The principle and quality, they give to the State, is the truth and good of justice and equity. Justice is the good of rendering to every citizen their due according to every one's works.

Equity is the rendering of that justice to every one with an equal hand, and thus absolutely impartial under all the most particular circumstances of every case in every instance and every particular. In the magistracy justice and equity become the principle of the protection of all in these same principles, and against and from all injustice and irregularity whatsoever. The good of justice and equity is incorporated into the body politic of the State, by its implantation into the individual characters of every citizen who thus in their individual characters when collectively as parts of the whole are combined, formed, and constituted into the whole body politic, and its principle and quality and character as a whole.

Hence there is neither State, nor character, nor magistracy, that is not from the citizen.

The foundation of the State is built up in the child in the home circle of the private family, by the teachings, examples, and lives, and government, and sympathy, and patience, and prudence, and providence of the love and wisdom, intelligence and rationality of the father and the mother.

Thus patriotic fathers and chaste mothers, build up in the characters of their children, the foundation of the State; and hence they are the fathers and the mothers of the State.

These characters go forth from these their nurseries and fountains, into every class and grade of teachers, professional men, magistrates, callings and employments of life, and constitute the *real trees*, that plant and grow in men the *seed principles* of that life, and every production of that life.

This good character built up in this home circle, is the *good soil* of manhood that receives into it the good seed sown by The SON OF MAN as The Word or Principle and Quality of God, who is therein their Creator of all the good of justice and equity, in its love and wisdom, constituting wholly the State in them in whatever degree of life attained, whether to the hundred fold, or to the sixty fold, or to the thirty fold.

The development of this character constituting the State in man, then continues its progression in the use in life of universal knowledge in all arts, callings and professions and offices by which are made all their productions of every use or good to all the citizens, and societies, and organizations of the State, and to the body politic of the State.

These individual citizens with this character predicable of their spirits, are all *good powers* in the State, and *every power* has its individual sphere, and every family, society, organization, and the body politic, have their several respective spheres of these *powers*.

Every word and deed of a *power* are the *mediums* of *effecting* a *use* or *good*, and *contribute* to the making of valuable *forms* of uses to man, society, and the State. Hence there is a civil beauty, glory, and fragrance in every *word* of *truth*, and *good deed* proceeding forth from every *power* of such *character* and *spirit*, before, and to citizens.

We will illustrate this subject by a few examples.

In the representative and symbolical age, we will refer to Moses, Elijah and Daniel. In the first Christian age, we will refer to John, the beloved disciple; and in this New Age, we will refer to Emanuel Swedenborg, John Clowes, Benjamin Franklin, Noah Webster, and George Washington.

Who does not know that these men were all *powers*, and that their works were works of *power* and *use*.

2. Evil Powers and Their Products.

All evil powers are made by the spirits of men developing their characters respectively in and from the evils prohibited in the decalogue. Every such evil in its progression in all its multiplications, is but a principle of corruption, depravity, curse and destruction, and slavery and real ruin. These are the principles in their qualities that they recompense to every spirit whose character is made in and from these evils.

Supreme selfishness or egoism, is the principle and quality of all these complex evils. The lust of all power over others, and of all they have property in, is the *love* derived from this *selfishness*.

The multiplications and fructifications of this infernal love of arbitrary and corrupt power and unjust gains, are made in the forms of all wickedness itself.

Murder in all its derivative forms of malice, revenge, cruelty and violence.

Larceny in all its derivative forms of theft, robbery, frauds, devices of over-reachings, cheatings, and swindlings; and the gains of wrong by every overt word or act whatsoever.

Adultery with all its forms of lascivious desires, thoughts, signs, words and acts.

Bearing false witness of lies, and deceit, and hypocrisy, in all their manifold forms of insincerity and dishonesty, constitute the illimitable forms of the spheres of the infernal lives of evil spirits, in their characters in states of evil, ever proceeding forth from this diabolical and satanical love.

The principle and quality of life in and from this love is called *hell*, and also egoism. *I am—I am the one only center of my own love, my own thoughts, my own words, and of every desire and act of my life.* I am in no sense affected in any way at all by any being or principle or quality, except for the use I can make of the same in serving myself alone, or those that serve me. I never use anything any further than I can serve, in the same, myself, as the sole center of all such use. Serving myself alone in all things, and in relation to all things, is all the good I love, and I only want information, intelligence, or wisdom concerning *self-love*, and how to attain and keep it, and more and more increase it, and the good of its perpetual gratification.

No one is anything to me, nor their rights, feelings, interests, happiness, or miseries, further than I can use them in supremely selfish life.

I am, and live, and speak, and act for myself alone; and I use all others, only selfishly, for myself alone.

I go forth in all things of my life for *number one only*, with *no regard whatever for others*, except as subordinated to my interests.

These are the principles and qualities of hell, or egoism.

But inasmuch as egoism, immediately incarcerates itself in a felon's cell, and thus directly defeats the supply of all the good for all the pleasures of its own supremely selfish life; it is soon *compelled to acknowledge honesty as the best policy, even for such depraved life.*

Thus it is constrained by necessity *to counterfeit all civil and moral virtues in apparent self-denial, and in hypocrisy, for honor, for reputation, for power, office, and station; and for the gains thereof. When seen, how odious are their spheres?*

So of necessity, every one who starts out in life, allowing, justifying, and confirming in one's own mind a selfish life, that in *overt acts* violates the laws of universal civil

justice and equity; and the ethical manners known as politeness, courtesy, good breeding; dignity, modesty, humility, gentleness, prudence, self-denial, self-control, self-forgetfulness and sympathy, respect, and preference of others before self, will immediately find himself in a most accursed principle of most odious, most hateful, and most abominable life.

There is not a spoken word, nor gesture of the body, nor expression of the countenance, nor deed of the life, that is not most offensive and disgusting, and that is not a civil and moral stench to all others, the instant that it is realized.

Hence such life begins from *dire compulsion, to hide and cover up* the principle and quality of its *real self*, of *its real character of life in and by hypocrisy*.

Hence it is becoming daily a poisonous civil and moral human *viper*, by deliberately entering the ways its egoism incline it, and *necessity compels* those adhering to this principle and quality, *to choose and walk in, for its own safety and protection*.

These ways lead to the "generation of vipers," because the principles and qualities constituting the life of *egoism*, made as their own *ultimate productions and effects*, not *only these ways, but also their homes, the dens and the lakes* of the apparent *fires and brimstone*, in which they are best fitted to live.

The only place in this world for those to live who will not hide, cover, and restrain the real quality of their lives, is in *prisons under armed guards*.

The imprisonment and degraded restraint here, is nothing but the *retributions and recompenses of wickedness in its necessary effects*.

Egoism, here, must, of absolute necessity, hide itself in *hypocrisy*, or in *felon's cell*, from the utter offensiveness and abominations, of its *infernalities of spheres*, from first to last, and beginning to end.

Such life in hypocrisy must always be in the *tremor of fear lest it shall in some way appear through its sheepskin covering, or some other clothing's defects.*

3. *Moral Powers.*

1. *Moral Powers.*

Any thing to exist, must have some form of existence, and all that exists as anything, must exist from something as its causation, and that which causes anything to be and exist, must be in all and every particle of the effect, or the thing caused and existing by it. So any supposed effect or product, that has no form, is a nothing; and any supposed power, that has a supposed substantial principle of power, not in a substantial form of power, is a nothing; and any power that produces no effect or product itself in a substantial form, is a nothing.

So moral powers, and forms, and effects, are more real things and principles, and qualities, than iron, steel, glass, copper, silver, gold, precious stones or diamonds.

They are as real subjects of knowledge, rationality, intelligence, and wisdom; and are more realizable, and are a thousand times more useful to rational, intelligent, and wise society, than all of them together.

For all the value of all these things, is altogether predicable of *only* a rational, or intelligent and wise *use* of them.

And rationality, intelligence, and wisdom, without a subject and form to which each belongs, and in which each one exists capable of using material things, are nothing.

And there is no possible subject to which their rational uses can belong, nor in which their rational uses can either originate or exist; but a human spirit with a faculty, through rationality, of understanding, acknowledging, and believing in the various uses of these principles; and with

a free-will capable of choosing these principles and forms, for their qualities; and then of applying them to uses and for the reasons, causes, and ends for which they are fitted. So all moral principles are incorporated and embodied by a life of them, in our spirit-organisms. It is this *thus living* them in their uses as principles for their qualities, which constitutes the only possible way of becoming really principled in moral virtues, so as to cause us to realize and enjoy all the ineffable blessings, peace, and happiness of their most real recompense, and of all their vast and perpetually increasing good of life, in all its illimitably multiplying fructifications and their delights.

Moral Principle, in its quality, is the virtue of moral power.

So as we have seen that the civil quality of justice and equity belong to, and are predicable only of spirits, so is the same equally true of moral quality. So also can neither exist solitary and apart from spirit as their proper subject.

Nor can spirits, their subjects, originate, exist and subsist universally but from Something; and That Something Sufficient and Adequate in Its Virtue and Quality for perpetual Origins, Existences, and Subsistences to Universal Spirits, and their qualities as the subjects of all civil and moral qualities.

Hence, when Divine Revelation gives us the Infinite Spirit of a Divine Manhood, with a Spiritual Sun of Spiritual Fire or Love, and of Spiritual Light or Wisdom, or of Divine Good and Truth; and the Divine Sphere of that Sun Proceeding forth in Omniscience, Omnipotence and Omnipresence upon all these subjects of universal derivative life, from Selfexistent Infinite Life Itself; rational intelligent and wise spirits universally, and without an exception, are positive as to that information communicated by that Divine Revelation.

The very principle and quality that gives life, aliment,

growth and progress to rationality, intelligence and wisdom, *are found alone* by that information, and the use of it, and by the cultivation of positive faith in its knowledge, and by the use and life thereof.

Rationality cannot grow except from something, and that something is the knowledge of good and truth; that is, from the knowledge of something that is useful or a good to man, and from the real good of the knowledge of real truth, of such good enjoyed in its life. Truth reveals, and is the form and manifestation, and testification of all good.

Then intelligence can only originate, exist, and subsist in a subject by and in the developing of an understanding of that truth and good. And then that which is rationally received, acknowledged, and believed in, cannot make any one wise by ever so much intelligence of it, or by ever so clear an understanding of it.

All reasons, causes, and ends unfolded in that intelligence and clear understanding of them; cannot be *realized* but *by living*, and *thus practically using them in the life's experience*; neither can the good of truth at all be realized, but *by its life*.

Then all wisdom consists in the life of truth and good. Moral wisdom can only be derived from that life. Hence the life of divine truth and good is religion, and it is the life of justice and equity, and of moral honesty, or morality; or which is the same, of the decalogue; or which is the same, it is the life of the principle or Word of God; or again, it is the life of Love to God in His divine principle and quality, and of love or good-will to man, which are the All in all of Divine Revelation. So that True Religion and Moral Wisdom are identical.

Hence the man negative to moral wisdom, can by no possibility be aught but a fool and abortion of humanity. And no man can be in the real positive life of the True Christian Religion in its moral principle and quality, without being principled in moral wisdom.

Hence the absurdity of calling any principle of ignorance, bigotry, prejudice, superstition, or of irrationality, or arbitrary thing, that must rest on human authority, or the forcible impingement of individual freedom, reason, conscience and perception, true religion, or of calling anything true religion that cannot be placed as a lamp in the street, or a light upon the hill, not to be hidden or concealed under an opaque cover, but for inspection and open examination, and to be tested by all, and freely used and enjoyed by all at will.

Nothing, hence, can be moral wisdom, or the True Christian Religion, that is not capable in its principle and quality of being defended; and of being justified and defended against all the offensive attacks of all men whomsoever, by every man really principled in moral wisdom, and the divine virtues of its powers.

And the age has now come, when all religions must thus prove their claims to be received *as divine*. Coercions of all other arbitrary forms of making such claims, are infernality.

Faith in knowledge alone, or in external ordinances, only the signs of knowledge, on authority of others, and thereby only of public acknowledgment; even if that faith relates to the true doctrines of life; neither constitutes any religion or moral wisdom, or the church in man, or any justification, reformation, redemption, salvation, or regeneration of any one; or gives to any one any of the virtues of divine power. *How much then, can faith in dogmas that no man can justify, avail?*

The men only, who speak from the principle of the Word of God, which is to speak from God in His Word or principle, alone speak words of moral wisdom; and because no one can gainsay rationality, intelligence or wisdom, for anything that can be gainsaid or resisted by rationality, or intelligence, or wisdom, is neither; therefore there is no

possible way of answering their words or writings, but the same old modes of Jewish attacks, of scourging, derision, crowning with thorns, casting out of their synagogues, and crucifying with corrupt natural power, and its soldiers.

Civil power, to-day, upholds all religions in the exercise of their arbitrary powers of excommunicating every priest or clergyman who dare, and will, in moral honesty before his God alone, exercise his own freedom and reason in rejecting the peculiar dogmas of the religion of his own sect.

Yet nine-tenths of the inhabitants of Christendom utterly reject the same dogmas, as irreligious, unscriptural, irrational and hurtful, which his own sect compels him to continue believing, after he has become like the other nine-tenths of Christendom, rational, intelligent, and wise enough to utterly reject them.

The pains of excommunication from his church, and from his society, and from his house of worship, and from his living and support for himself and family, and generally from the fellowship association and sympathy of his religious brethren with whom he has grown up, is visited upon him as a punishment for his being *truly religious*; and the civil power everywhere upholds the ecclesiastical power, even in Prussia, under Bismarck as Prime Minister, and in the United States, this centennial year.

The civil power thus upholds, as the case of Cheney, of Chicago, illustrates; the punishment of moral honesty in the life of religion, as a crime, in supporting ecclesiastical power in its wickedness of excommunicating a disciple of Jesus Christ for living in His Moral Wisdom; when to do so is to treat the Lord's principle in such disciple, as the disciple is treated; and it is thus to excommunicate, and again crown the Lord's Principle with thorns. The greater sin is in the ecclesiastical powers that will have, and enforce by appeals to Cæsars, Pilates, and Herod's Soldiers, such abominable and wicked principles.

The Good Fruits are the Good or Useful Works of Moral Life.

Every one knows, that, as a tree is valued not for leaves only, nor for worthless or injurious fruits, but for the good quality of the fruit in substantial forms ; so likewise, much more is every man estimated not for his moral leaves of mere knowledge, intelligence and faith, but for the fruit of the good works of his life, which are produced in some substantial forms of some of the manifold uses of society in the Church or State, and of individuals or families constituting such universal society as a whole.

All moral powers are in their full virtues, only in these substantial forms of these manifold uses. Every work of art, science, mechanism, agriculture, commerce, profession, author, publication, or of any calling, if *useful*, is a moral fruit in a substantial form for the good of man. What is knowledge, intelligence, and faith *solitary*, or *alone*, until they progress into the life of their subject-*spirit*, and that spirit in spirit-life bears these substantial forms of use to man ? Then these substantial forms of use are not at all from knowledge, intelligence or faith *solitary* or *alone*, for neither has any of the substance or essence or quality of the principle of origin, existence or subsistence belonging to these forms of use, because that substance, essence and quality in no sense is inherent or predicable of knowledge, intelligence, or faith *solitary*, or *alone* ; they are but the mediums, used but to introduce the spirit to the substance, essence and principle, and quality for the reception and use by the spirit in practical life of the real principles, which in their using in the life itself, become incorporated in that spirit, the living virtues of its life, and every form of every use as the good works of that life. Then all these useful forms are but effects of principles and qualities moral ; and are predicable only of spirit and its useful life. And their use and power with spirit is predicable of their moral quality.

viz.: that of fitness of the form of its own principle for use to the body of one's spirit ; or if a material principle its fitness to serve the spirit through the service of its body, which body is but the servant of spirit ; this moral quality is predicable of only *use* to the spirit. So spirit-life in the use of material forms of use becomes the basis of higher spirit-life.

Every material form of use that has honesty governing the spirit in the selections of its materials, and honesty governing the spirit in its constructions of forms and fitness for use, and honest skill of the spirit making applications in uses of moral or useful forms originating and existing from moral end and intentions in moral principles ; and thus in a moral man's hand, its fruit will be moral good in all its uses in life.

So that it may be clearly seen that morality of mere external life itself, solitary or alone, is nothing but an idle and fanciful abstraction of nothingness. To be any thing it must be in a subject, and in that subject it must exist and subsist in its life and virtues by bearing fruit in substantial forms of use, and that its powers are only realizable in such forms of use by spirits as men in *real*, not *hypocritical moral honesty*.

In the higher life of moral honesty, in moral principles, are all moral forms of use ; every written or spoken word, and every gesture, motion, or act of the body, and every expression of the countenance, and even every intonation of the voice, and every use of the five senses, produces a moral form in which is the moral character of the spirit using the body as its instrument in the production of such forms. All these forms produced by any one spirit constitute that spirit's sphere of its life and power, in all these its forms of its power, and life, and principle, and quality. So such spirit has no power extrinsic to itself, nor can it exert any except in and by these forms thereof.

These forms of the moral principles and life of spirits,

are their fruits they bear, and by which alone they are to be known, appreciated and loved. Hence the spirit in man that has no forms of moral fruit, has no moral character nor moral quality to be known, appreciated or loved ; and hence will be found to have no moral principle of the State or Church, or of Heaven, and to be really negative to these real principles and qualities, and hence to be but an abortion of real manhood.

Moral character can have nothing else but a sphere of genuine ethical manners, and these are the forms of its virtues. Their power and virtue with all men are felt and realized ; and with all true and good men, they alone have all the power of attraction from their moral beauty, glory, and good. They make the only sphere in the world of *real power*. All forms of all uses must be submitted to open and full examinations by all tests and trials.

And the more complete the test the more capable of discrimination every quality must be made ; and the greater must be the appreciation of its reality to all ability.

Immoral men, well knowing the virtues of these moral forms of power in the world, constantly appear in the most finished politeness of ethical manners and courtesy hypocritically as their best policy for success in all things, in a supremely selfish and corrupt life in their hearts.

Then religion and patriotism are nothing, until they exist in their proper fruits of the life useful to individuals, families, societies, the State and the church. Moral honesty is the principle of all decorum of life, which is the universal form of all really human power in the world. Whatever has not this orderly form of spirit-life, is inhuman or evil.

The life includes the principle lived, and the knowledge and doctrine and intelligence of it, and the acknowledgment of it, and a practical and real faith in it sufficient to lead to its actual living ; and then the life of the principle

constitutes the real use of such living faith. For nothing but a living faith grounded in an acknowledgment, which is itself grounded in an intelligence, that is itself grounded in knowledge, has ever the virtue capable of leading to the actual life of the principle good and truth; and nothing short of the actual life of principle, *is religion, or the bearing of any fruit of real use.* The only essential of religion on man's part, is not doctrine, knowledge, intelligence, acknowledgment, or faith, much less any *sign* of them, but the actual life of them. On the contrary, it is only truth, or doctrine that judges, condemns, and damns. "I judge not—but the words I have spoken—shall judge at the last day." Guilt is nothing but moral light, not lived, but violated. Hardening in sin, and making hopeless in character, is only living against light and faith enjoyed, or once had. Making these outward forms of principles the essentials of life instead of making the substance, and essence; which is the life itself, of principle the essential, is the extirpation of the real, by the form only, being made the essential. It is gathering of the husk and chaff in place of the kernel and wheat, and the leaves and flowers instead of the ripe fruit of the trees. This is the appalling falsity of this age that is the hereditary evil in men of *father* and *mother*; to them and every child of this marriage, is sole heir to the throne of all the powers working corruption, wickedness, cruelty, fraud, and the depravity in the church, and thence in the State, and in man.

Truth of good is the iron rod by which all nations will and shall, and must be ruled.

Immoral principles of evil, in their forms of false dogmas that cannot be weighed in the balances of rationality, or intelligence or wisdom, and are known to be wholly evil and false, are put in the places of principles of good and truth; every one of which, in every particle, are known to be good and truth in their moral qualities, because they can

be most thoroughly weighed in all their varied forms of the most useful fruit to the church and the State, and to the individual families and persons constituting both the church and the State collectively, and thereby their useful qualities proven and demonstrated to all, and before all men, and under the brightest light, and fullest inspection.

What would be thought of any fruit of the ground's production, or of the world of art, mechanism, science, or of inventions, that the vendor or advocate of, would not submit to such scrutiny, examination, and test; but instead thereof, should substitute arbitrary influence, impingement of reason and freedom, concealment, fraud, or mere claim of ancient authority, or the assumption and arrogance of infallibility, or should impose them upon infants and children before their rational faculties were developed, and upon the hereditary victims of ignorance, bigotry, and prejudice, upon which they had been so most cruelly imposed, and should thus bind a yoke of perpetual slavery to principles that no man, or body of men, on the earth can rationally justify or uphold before any impartial and intelligent audience?

Are not the *really* civil fruits of the life of the State, and the *really* moral fruits of the life of the church, as *real* and as *capable* of being made manifest to reason, intelligence and wisdom in men; as those fruits of the field, and those products of human reason and skill? Are they not as real and essential to universal society as those fruits of the field and other products? Is it not as essential, that they be *individually* as thoroughly known, understood, and realized in all their civil and moral qualities, that they may be individually acknowledged, appreciated, chosen and lived? Is not the *individual* reason and freedom as faculties of spirit, developed and perfected only by their *individual* exercise; and also in the use of all forms and qualities of all things? Does not universal sciences, before men, rest on their intrinsic principles alone, and the

teachers and writers thereof rest their claims in their functions, on *ability alone*? What would be thought of any such teacher or writer who would predicate his claims upon anything else?

2. *Immoral Powers.*

Immoral Powers are predicable only of human spirits as their subjects, and can by no possibility exist solitary or apart from that subject.

Nor can that subject exist except in and by its own proper organic form of its own proper principles and quality, as we have already seen.

Neither can they originate, exist or subsist from nothing.

There is nothing in the universe operative as a virtue, from which life and power as derivatives can either originate, exist or subsist but that which is useful or a good.

Every rational, or intelligent, or wise person knows, that the *true*, the *useful*, or the *good* are the *only real things of life and its existence and subsistence*.

They alike also know that whatever truth is *falsified* by the spirits of men into *falsity*, or a *lie*, is no longer *truth*, but a *falsity* or a *lie*, and that whatever *useful thing* or *good* is *corrupted* and *adulterated in its use* by the spirits of men into *evil* or a *principle of curse*, is no longer a *useful thing* or a *good*, unless as a *negative use or good*, as an *anti-dote only*.

They likewise know that the human spirit possesses and exercises the faculties of freedom of the will, and of reason, and that by these faculties they are capable in themselves as of themselves of *discriminating* between *good* and *evil* and *truth* and *falsity*, and between the *true* and *good use* of anything; and the *adulteration* and *falsification* of the same into a *false* and *evil use*; and they also well know the *effects*

of *good* and *truth*, and the *true* and *good* use of them upon *life* and *character*; and the opposite *effects* of *truth* and *good* falsified, corrupted and adulterated in their *false* and *evil* uses in the *lives* of men, upon *their* *lives* and *characters*.

They also know that men could not *have freedom* and *moral character* in *choosing good*, or the *good* use of any things, *without having freedom* in *choosing evil*, or the *evil* use of the same things.

So all men are reformed and regenerated in moral character and life only by the proper exercise and true and good use of the good and true faculties of individual freedom and individual reason in discriminating in honesty and sincerity between good and the opposite evil, and truth and the opposite falsity; and between the good and true use of every good and true thing in the life of them, and the corruption and adulteration and falsification of every true and good thing into an evil and false use of the same, in every individual life.

And the character and life therefore after such discriminations can only be made depraved and evil by the deliberate and willful choice and confirmation in the life of the opposite evil and falsity instead of good and truth; and of corrupting, adulterating and falsifying whatsoever things that are good and true and intrinsically capable from their inherent quality and form, of a good and true use, into an evil and false use instead of applying them to a good and true use.

This constituted the original fall of man, and has ever since been the fall of every one of the race who have since, or ever will fall; for all are now created for reformation and regeneration without a single exception. And all who make such honest and sincere use of their good and true faculties of freedom and reason individually in the choice of every good and true thing, and choose and confirm in the life every good and true use of the same, are thereby and

therein elected moral characters and moral powers, for eternity is one eternal *divine now* with God, and "a thousand years are as one day." For time in this world, is predicable of revolutions of heavenly bodies, and space of matter.

So evil characters and evil powers, or Immoral Powers, all originate, exist and subsist only in the wilful and deliberate abuse of the good and true faculties of the Spirit of every one, confirmed in the *individual life personally*. And no other being can be personally responsible primarily for any ones abortion and ruin of his individual character and life, nor suffer its penalty, retribution, and recompense.

Nor can the *Divine pay its penalty, or treat any one, but according to works*.

Whenever these good and true faculties are not abused in any use of any thing, nor in the choice of anything evil or false as a principle of life, then all civil and moral virtues only, are lived, for they constitute the only orderly and good and true, civil, and moral life; and the only support and principle of the very life of universal society in all its circles and organizations; and they develope these faculties of freedom, reason, and intelligence, and wisdom into efficient, loving, moral powers of moral wisdom.

Hence the opposite is true, that rational wisdom, solitary and apart from such moral wisdom, by prostitution to and in a life of the abuse of these faculties, and in the abuse of everything to and in a life of vices and the immoralities of all evils and falsities, are developed thereby, and therein, into all evil or immoral powers.

And they operate either in open corruption and depravity, or hidden in deception and hypocrisy.

They are in every instance base, unreliable, corrupt and wicked, and are only the evil or infernal powers of blighted and ruined manhood.

Every one of their spheres, and their lives, are of the

quality from first to last of the infernal powers from which they originate, exist, and subsist.

They *wage an unceasing war* from their *quality*, against individual *freedom, reason, intelligence, and moral wisdom* in their *very principles*, and against the *individual virtues* of *independence, probity, integrity, uprightness, chastity, justice, equity*, and every other *virtue of individual moral honesty*; *because these virtues*, by the very principle and quality of their origin, existence, and subsistence, as to all their end, and for every cause, and every reason predicable of them, *stand only in eternal opposition* to all *falsifications of truth*, and all *adulterations of good*, into all the *corruptions of life*, and *into all the wickedness, and depravities of supremely selfish lives*, and against all *evils and falsities of life*.

These immoral powers originate, exist, and subsist from, and thus alone uphold all bigotry, superstition, prejudice, deceits, frauds, hypocrisies, irrationalities, absurd tenets, and dogmas, of cunning artifice and device, and of ignorance and credulity; and that *are under color of divine right deceitfully used*.

There is nothing *divine in principle or quality* predicable of any character belonging to any human spirit as their subject, that is not wholly in direct opposition to all the subjects of immoral powers; and which divine does not, by the divine principle and quality given to their lives, therein oppose every attack, not only upon the life of the good, and the reforming and regenerating; but upon all others, even upon the evil themselves.

For the evil themselves are protected against these immoral and infernal powers. And the more elevated into the divine principle and quality, the good and true become; and the more innocent they become in divine love and wisdom, the stronger and the more efficient is their opposition against these immoral powers.

And natural truths of rational wisdom are the sole *pebbles* or *stones* from the *Divine Stone*, that are to break in pieces all the forms and organisms of these immoral powers, and are the sure weapons of destruction against all the *goliaths* of the *faith alone* Philistines; but they destroy only when used by king David and his sons, as they represent divine moral truths in their power.

So the Lamb of God in Divine Innocence, and those who do His works in opposing and overcoming the rule of these infernal immoral powers from Himself, as The Word of God have eternal power over all nations, or the evils of all nations who are in evils. Rev. 2:26, 27. "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

Hence the higher degrees of the divine power of the Word are in these moral powers, and in rational wisdom, and in even natural truth; and therein are represented by Elijah testing by weighing in their balances, the principles and qualities of these infernal powers in contrast and comparison with the divine moral power of moral wisdom and rational wisdom united in the life of their subject; and then destroying both the false and evil principles of immoral powers, and also blighting the manhood of the subjects of such powers, by the retributions and recompenses of violated and profamed principles; at the brook Kishon, or Fountain of natural truths.

These infernal immoral powers of destruction proceed forth in their sphere of evils with their awfully appalling curse; claiming exclusive dominion over all men as their subjects of seduction and prostitution and perpetual enslavement, and waging a most relentless and merciless warfare against any and all persons, that come in the opposite principle of the good and truth of moral power to save men

from becoming the victims of all the dire curses of such spheres of the abominable wickedness of the most supreme selfishness.

So no one can really enter the life of the genuine benevolence of moral power until he first lays down all his selfish life for the cause and end of *good-will* to man as the only principle and quality that constitute the being of a *true friend* to man.

The Lord alone, is, In His Divine Moral Principle, *This True Friend* to man, and the *Decalogue* is the embodied and the complex principle of this divine moral power, "Greater love hath no man than this, that one lay down his soul ;" that is, all the selfishness of his own life or soul, "for his friends ;" for herein alone is the beginning of real moral friendship in its principle and quality and life.

Hence, "Ye are my friends ;" that is, ye are principled in the divine principle of friendship, and life ; "if ye do whatsoever I command you." John 15 : 13-14.

Then every one is fully informed, that no one can become His disciple, in the moral wisdom of life, as a divine moral power, as of himself, without daily taking up *all the cross of such divine moral power, and denying all selfish life.*

For this Divine Moral Wisdom of the Lord, admonishes all to, "Remember the Word I said unto you ; the *servant* is not greater than his LORD ; if they have persecuted me, they will also persecute you." John 15 : 20.

For the Master-principle must be followed *to the cross and crucifixion*, where the *selfish life* of the soul, *must be actually laid down* for the *opposite principle.*

By the Lord, the hereditary life of evil, put on from the virgin *was laid down.*

Then in every work of this life of divine moral power must be felt the malignity, opposition, persecution, contempt and misrepresentations, and misjudgments and derisions of the opposing and warring and aggressive life of every one in the principles of immoral power.

For every one with a *beam* of *evil* in his own eye, will of necessity feel a religious obligation to magnify the *mote* in every one's eye who is really principled in divine moral power in his works of life.

This selfish *beam* will so blind his sight, as to the great evil of his judging the intentions, and the life of God which is inwardly guiding the life and works of every one principled really in moral power from God; even if there yet remains a mote in the eye of such a one, as to cause, concerning such a real moral power, false judgment.

They are too blinded by the *beam*, to see the real ends, motives, and reasons of those moral powers, who allow *no idol* of the *falsity* of selfishness, to separate them from conjunction with the Lord.

But approaching the Lord alone moral powers *speak* from His *Word alone*, in its own principle of good and truth in entire independence of all the self derived intelligence of councils and men, and their arbitrary rules.

Immoral Powers cannot apprehend the *unselfishness* of the *life* that *feels unity*, any *sympathy* and *love* only for what is *divinely* or *unselfishly good* and *true*; and thus is *really moral power* or *virtue* and *life*.

So the principle itself of all immoral powers in which men are principled, so absolutely blinds them, as to cause them under its control to regard all opposition to their dominion and aggressions, as enmity and hostility to the subjects themselves of such powers; instead of regarding their unselfish works as they are, of being but defensive and protective works against the curses and destructions upon others, of the works and dominion themselves of such infernal, immoral powers which alone the works of the moral powers intend to avert as dire curses.

Ahab's persecutions of Elijah, and hunting him in every land, when Elijah fled from his power into the wilderness, shows the vindictive and aggressive spirit of these immoral

powers toward divine moral power. And afterwards when Elijah comes forth boldly to meet face to face these immoral powers, the purity and innocence and good of divine moral power *is vindicated by* the Internal principle of the Word of the Lord represented by Elijah, *against the false* and malevolent aspersions of these immoral powers. As follows: "And Ahab went to meet Elijah. And it came to pass when Ahab saw Elijah, that Ahab said to him, Art thou he that troubleth Israel (the Church?) And he answered, I have not troubled Israel; but thou and thy father's house, in that *ye have forsaken the commandments of the LORD, and thou hast followed Baalim,*" 1 Kings 18:17-18. *To follow Baalim is to live, act and speak in and from self-love.*

Those who do so, are in the *conceit* of the *light and glory* of *self-love*, and are immoral powers, following Baalim. And all their aspersions are from the fire of self-love.

That their rational faculties are elevated into the light of heaven, and that they can see and speak and write in mere rational wisdom, does not at all effect their real characters, or constitute any principle or quality or life of the church, or of patriotism in them; and hence does not constitute any principle or quality of moral power in any one.

This is because mere rational wisdom, and faith solitary, is not a moral quality, nor a moral principle, and so by no possibility can effect in the least; or in the least degree give and develope moral character, and so make any one a moral power.

So the making of any doctrine, or knowledge of any doctrine, or any rational wisdom from it, or making any *sign or representation of it*, or the making *any faith or profession of faith in it*, or *any promise to live it, anything solitary, is a delusion.*

For none of these things can become anything moral, or have any moral virtue, or give any moral wisdom until man morally lives them.

Religion is the life of principle. Patriotism is the life of principle. Moral religion, or genuine religion, is the moral life of moral, not immoral principle.

Moral patriotism, or genuine patriotism, is the moral life of moral and just or civil principle.

Rational wisdom, becomes moral wisdom only when it is morally lived from a moral principle or end. "For self-love in the will becomes conceit in the understanding,"—for "these are in natural light from glory originating in conceit;—and this conceit in that love can elevate the understanding, even into the light of heaven; this is given to man, that he may be man; and that he may be capable of being reformed."

"I have seen and heard many consummate devils, who understood arcana of angelic wisdom, when they heard and read them, like the angels themselves; but instantly, as soon as they returned to their love and consequent conceit, they not only understood nothing of them, but saw things contrary from the light of the confirmation of what was false in themselves." *Apocalypse Explained*, n. 1343, vol. 5.

"*They are celestial men who live justly according to the commandments because they are divine laws*, as a civil man lives according to the commandments of justice, *because they are civil laws*; but the difference between them is, that the former, by virtue of a life according to the commandments or laws, is a citizen of heaven; so far as in himself, he makes the civil laws which are laws of justice, also divine laws." *Apocalypse Explained*, n. 1329.

Thus "They who are in the Lord, and the Lord in them, are in all power, insomuch that whatsoever they will they can do, as the Lord Himself says in John 15:5, 7, 'He that abideth in Me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing; if ye abide in Me, and My Words abide in you, ye shall ask what ye will and

it shall be done unto you;' yea in like manner concerning power." Matt. 7:7; Mark 11:24; Luke 11:9, 10; yea in Matt. 21:21, 22, "Jesus said, If ye had faith, if ye should say to this mountain, Be thou removed, cast thyself into the sea, it shall be done; yea all things whatsoever ye shall ask, believing, ye shall receive; by these words is described the power of those who are in the Lord:—but yet they do not will anything but what is of use, and this they will as if from themselves, but still from the Lord." Apoc. Explained, n. 1354.

"But they who have confirmed themselves in this tenet, that the understanding in matters of a theological nature is to see nothing, but that the people ought blindly to believe what the church teaches, cannot see any truth in the light, for they have obstructed the passage of the light into themselves; this tenet, the church of the reformed retained from the Roman Catholic religion, which declares that no one but the church itself, by which they mean the pope and papal consistory, ought to interpret the Word, and whosoever does not in faith embrace all the doctrine delivered by the church, is to be considered as a heretic, and anathematised; that this is the case, is evident from a clause of the council of Trent, in which all the tenets of that religion are established wherein the following words occur towards the last of it: 'Then the president, Monorus, said, Go in peace, and this was followed by acclamations, and among others by this declaration of the cardinal of Loraine and the fathers. This is what we all believe, we are all of this very opinion, we all with one consent abide by and subscribe to it; this is the faith of the blessed Peter, and of the apostles, this is the faith of the fathers, this is the faith of those who are orthodox, so be it, amen, amen, anathema to all heretics, anathema, anathema.'

"The decrees of that council are what are adduced in a summary way in the beginning of the Apocalypse Re-

vealed, in which, nevertheless, there is scarce a single truth.

"These things are cited to show that the Reformed retained a blind faith, that is, a faith separated from the understanding, as derived from the Roman Catholic religion, and they who retain it" (cut themselves off thereby from the individual freedom and reason, the only faculties of reception of anything good or true,) "henceforth, cannot be enlightened by divine truths from the Lord. So long as the understanding is held a prisoner in subjection to faith," (being the only faculty of seeing the reason for faith, and therein inducing faith,) "or so long as the understanding is removed from seeing the truths of the church," (as those truths cannot really and intrinsically in their principle and quality at all effect the individual mind and heart of any one of the church without being seen,) "hence, theology becomes nothing but a thing of man's memory, and a thing which is barely of a man's memory, is dissipated, like everything disunited from his judgment, and perishes from its obscurity; hence it is that 'they are blind leaders of the blind; and when the blind lead the blind, they both fall into the ditch; Matt. 15; and they are blind, because they do not enter in at the door,' (of introducing moral principles as divine,) '*but another way*;' for Jesus says, 'I' (as the Word and Decalogue of moral principle,) 'am the door, by Me' (as these divine moral principles) "if any one enter in he shall be saved, and shall go in and out and find pasture, (that is become a moral power.) John 10:9.'" (by being nourished by the principles of moral wisdom and power.) Apoc. Exp. n. 1323.

God is Infinitely above all creatures, and all derivative lives from Him, and there can be no comparison between Himself and them; hence it is that no one can really know or believe in God as a creature, since not even comparison with any creature is at all predicable of God; and hence

any one that persuades himself that he believes in God as a creature, is in a delusion; and any one who does not in his reason, intelligence, and in his wisdom, and in his heart, and in the ends and motives of his life, exalt God above all men, councils, popes, consistories, and their decrees, rules and tenets, before and against all men, has, and as yet, worships no God; nor has faith in any God.

Nine-tenths of Christendom now-a-days, die without any God, or any Christian faith.

Faith from such dogmas of men, and from such worship of man, can by no possibility give to any one the virtues of faith, for there are no divine virtues in the dogmas of men.

Divine virtues are from the Infinite alone. He the Lord came in, and as, the Divine Principle of Divinity, and said, "*I receive not glory of men. But I know you, that you have not the love of God in yourselves. I am come in the name*" (Divine Principle) "*of my FATHER, and ye do not receive Me. If another shall come in his own name, (in the principle of the dogmas of man,) 'him ye shall receive. How can ye believe, who receive glory one of another, and seek not the glory which is from God only?'*" John 5:41 to 44.

The reason why blind leaders *deny all seeing* with their *understandings*, to all their followers, is because there is no moral or useful principle in one of their dogmas that they *can justify in reason, intelligence and wisdom.*

Their *end is only power over their followers, and gain from them*; and the use by their followers of their *understandings*, would cause them *to see this*; and *to see the reason* on which all real faith is based, and disperse all such corrupt power and gains of wrong.

"His Commandment" (of the Decalogue) "*is life everlasting*;" John 12:50, but *only when KEPT*; because when believed violated and profaned, it is damnation. Hence

"To do the truths (moral) is good. Where there is doctrine and not life, there it cannot be said that there is either church or religion, because doctrine (if truth) regards life as one with itself, just like truth and good, faith and charity, wisdom and love, understanding and will; wherefore where there is doctrine and not life, there is no church," that is, no moral power, but immoral power. Apoc. Exp. n. 1332.

Moral principles and immoral principles from the direct opposition of their opposite subjects and the opposition of the spheres of their lives; and also from the consumption of each opposite subject of all the principles of nutrition and the conversion of them into lives and powers of opposition and of antagonism by which one is continually destroying the opposite subject of power; as nettles, thistles, thorns, and noxious things destroy the life and growth, and consume the nutritious elements of the soil, and air and moistures, antagonistic to all useful grains, vegetables, flowers and trees, and are destructive to their lives and growth; and as wolves, foxes, bears, all wild beasts of prey; and hawks, owls and birds of prey, and poisonous reptiles, are antagonistic to, and destructive of all lambs, sheep, poultry and all useful and harmless animals, and to all useful lives.

The incompatibility and impossibility of these opposite subjects and powers and lives, living together and commingling together in their spheres even ultimated in the animal and vegetable kingdoms is most manifest.

So it is more manifest, with men, whenever moral life and useful and innocent spheres come into contact with immoral life and their overt spheres of crimes, violences, wrongs, oppressions, and all the wickedness of every immorality and injustice; that these opposite powers and lives, and manifested spheres, cannot dwell together except in a perpetual war of extermination of each other.

Either the one power or the other must be absolutely sub-

jugated and subordinated to serve the other, or be separated in every society, and also in every subject of every society for the reign of true order, harmony, peace, security, protection and prosperity.

Hence for these ends, causes and reasons, governments with their executive, legislative and judicial departments of officials are appointed and supported with and in all their official spheres of action and enforcement of the laws of life, with penalties, and with their separations by imprisonments, and executions when necessary for protection of society against immoral or evil powers,

And when civil government is insufficient to resist these immoral powers, military government with armies and navies is the last resort.

The reformation of these immoral powers is sought most assiduously in family governments by the parents and by brothers and sisters, and by teachers in schools, and by authors in books, by the press, and by ministers who teach moral and civil truths of moral and civil good of life; and by reproofs of all immoral and uncivil acts and words.

It is very clear however, that there can be no useful, that is, moral teachers, and hence useful or moral powers as such teachers, except in the persons who teach, and themselves live as examples and illustrations of their teachings, and thus lead to a useful or good, that is to a moral and civil life; by the civil and moral truths of civil and moral good.

All science, and knowledge, and history, and art, and human experience, are useful when used rationally and in true civil and moral light, and for civil and moral reasons, causes and ends.

It is only immoral powers, that enslave undeveloped faculties of children and the ignorant, or uninformed, by irrational dogmas and tenets, that cannot be openly justified before men who have the faculties of freedom and reason developed, and who *exercise them honestly*, and *unimpinged* by demoralizing powers.

It is from the natural and moral effect of the ultimate life of these immoral powers, that all moral powers from their inherent life and nature are in the continual moral or useful or divine work of reforming all persons ; and because of all the fruits of curse and blight to humanity, that are the products of such immoral, uncivil and unscientific powers and their dogmas and tenets.

There are no dogmas, or tenets that ought to be taught at all, that cannot openly, and universally be justified before rational men without any impingement, or any kind of arbitrary coercion of the faculties of freedom and reason.

All dogmas and tenets, that require these, are self-condemned ; and condemned by every other religion but the one selfishly, fraudulently, and arbitrarily enforcing them.

The washing the *feet*, as the ultimate representative of man's natural life here, by Christ in John, 13 c., is the *sign* and *representation* of the reforming of the ultimate scientific, civil and moral life of man, and thus of reforming all immoral powers in the ultimate or natural life in its works of all uncivil and immoral or evil and false principles and qualities, opposed to the good of society and the State, by knowledge universal, of all things that are civilly and morally good and true.

And here is true moral and civil authority from Him who is the life of the world ; after he had so symbolically washed the disciples feet ; He said : " Know ye what I have done unto you ?—Ye call me Master and LORD, and ye say well for so I AM. If I then, the LORD and the Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that as I have done unto you, also should you do. Verily, verily I say unto you, the servant is not greater than his LORD ; neither he that is sent greater than him that sent him. If ye know these things, happy are ye if ye do them." John 13 : 12–17. And if any one will not be reformed as an immoral power by the LORD

by these moral powers He sends forth with his moral and civil sayings which he says "are spirit and are life;" to the church and to the State, He says to them: "Unless I wash thee," (that is, *reform you*, and regenerate you into a moral power of life,) "thou hast no part with me." John 13:8. All moral powers are cities set upon a mountain, and moral lights set out openly upon a candlestick, as the LORD says: "Ye are the light of the world. A city cannot be hidden that is set upon a mountain. Neither do they light a lamp, and put it under a bushel, but on a candlestick; and it shines to all that are in the house. So let your light shine before men, that they may see your good works." Matt. 5: 14-16. Immoral powers are mad against all moral powers; and take advantage of the weakness and incompetency of the faculties of childhood and ignorance, to enslave and prejudice, and hold in bigotry, superstition and hereditary influences, and idle external forms and shows, and in every way to exclude the influence of really scientific, civil and moral light from their votaries and to nullify its force by artifice, and the persuasions of cunning devices and by persecutions misrepresentations and every kind of possible coercions, thereby degrading their votaries as the manifest fruit of all immoral powers and principles.

Since there are civil powers, and moral powers, and since these powers can neither originate, exist, or subsist solitary and apart from a subject to which a principle and quality can belong, or solitary and apart from a subject having faculties of freedom and reason capable of discriminating unjust or uncivil qualities and principles from just or civil qualities and principles; and moral qualities and principles from immoral qualities and principles; and of preferring, choosing, and appropriating by the life, the useful or good, and refusing and rejecting the hurtful or evil, it is necessary to know civilly and morally what are the constituents of these civil and moral principles.

There must be civil and moral information or knowledge, and there must be civil and moral faith in the knowledge, and in the principles and qualities shown by that knowledge to affect any subject of civil or moral power. True knowledge is called scientific truth. True knowledge, is the knowledge of principles and qualities physically, or civilly, or morally useful or good ; or the knowledge of principles and qualities physically, civilly and morally hurtful, or evil in themselves, or in their abuse in a hurtful or evil use of them. But knowledge in a subject is nothing without the light or illumination of the mind concerning such subject of knowledge. The complex of all this knowledge in the memory of the subject, is a *receptacle* of influx from the Spirit of God in His universal sphere of Spiritual heat and light ; and thence of moral heat and light, and thence of civil heat and light, and thence of physical heat and light.

In the moral, civil, scientific, and physical spheres, the natural sun in his sphere of material heat and light is the instrument in all things and particulars of the sphere of the Spiritual Sun, and of His Sphere of Spiritual heat and light. All things acquired in an external way are acquired through the five senses in the sphere of the natural sun as the instrument of the Spiritual Sun. Hence all the light of the understanding of all the principles and qualities of universal science of physics, and of all things of civil and moral life, are from spiritual influx alone. From this is all reason, intelligence, and rational wisdom.

But neither in knowledge, reason, intelligence, or rational wisdom in their complex in their subject, is there any physical, scientific, civil, or moral faith, that is, faith real and practical, in the principles and qualities of physical, scientific, civil, or moral things. It is the life of knowledge reason, intelligence, and rational wisdom, and the pleasures and delights of that life and its effects and fruits, that alone realizes them, and that begets and develops real faith in them.

This faith, makes as its effects and products, *these fruits* of the subjects of rational wisdom, known as "The principles constituent of their rational wisdom, which are called by various names; in general, they are called knowledge, intelligence, and wisdom; but in particular they are called rationality, judgment, capacity, erudition and sagacity; but as every one has knowledge peculiar to his office, therefore they are multifarious; for the clergy, magistrates, public officers, judges, physicians and chemists, soldiers and sailors, artificers and laborers, husbandmen, &c., have each their peculiar knowledge. To rational wisdom, also, appertain all the knowledge into which young men are initiated in the schools, and by which they are afterwards initiated into intelligence, which are also called by various names, as philosophy, physics, geometry, mechanics, chemistry, astronomy, jurisprudence, politics, ethics, history, and several others, by which, as doors, an entrance is made into things rational, which are the ground of rational wisdom." *Conjugal Love*, by E. Swedenborg, n. 163. But none of these constituents, constitute in their subjects apart and solitary from moral quality, principle and use, any true religion, or civil virtue, or moral virtue; neither does the teaching or writing of these things make such virtues.

Spiritual and religious, and moral and civil life, is made in its principle and quality, of the spiritual, religious, moral and civil respective *uses* of things; and from the qualities and principles of the ends, motives, and intentions of the life of such uses, as to whether they are benevolent and innocent and useful, pure, and good to all others, or supremely selfish and corrupt as the lusts of power over others, and gains from others. Moral quality and true religion are only divine by derivation, through religious and moral life, by which alone influx thereof is received.

All rational wisdom and faculties are given solely that man may civilly and morally reform of every hurtful evil,

and become regenerate in every useful good, and in its every good use. Rational wisdom is only the foundation and ground work for this civil and moral reformation and regeneration in the civil and in the moral degrees of life. And these two degrees of life are only the foundation and ground work or good soil of spiritual or really religious reformation and regeneration of The True Christian Religion and its degree of life.

This treatise is purposely limited and confined only to the sensuous, the civil and the moral degrees of life; and when reference has been made to things of a religious nature, it has been only in the sensuous, the civil and moral planes, and to the moral and immoral things and powers operative in these planes of this life.

How does knowledge originate, and from whence, and what is it in its origin and forms or products? It originates in the spirit of a man; which spirit also is the subject of all knowledge, of every object of existence; but this spirit is a derivative in all its organism and life and existence and subsistence from the divine things of the Infinite Sphere of God.

Hence all knowledge is wholly according to the powers of the spirit originating the same, or acquiring that knowledge originated by other spirits. Nothing but spirit can either originate, or acquire knowledge, the constituent of rational wisdom.

The sensations of the five senses are the instrumental mediums, of that which is received by the mind, through its understanding, and discovery is thence made of all that which these sensations as effects of causation, are the signs and representations; and thence from the understanding, or which is the same, from the will in the understanding and by it, originate all the thoughts concerning all things called knowledge. When these thoughts of the spirit proceed forth into articulate sounds called words as their signs and

expressions, they constitute the speech of knowledge, and if the thoughts are embodied in written words as the signs and representatives of them, and printed on the leaves of paper, and bound into books, then these thoughts constituting knowledge, embodied, are called books of knowledge, because these books are the depositories of these signs and symbols of thoughts of spirit. But the thoughts themselves, or knowledge itself, can never originate, exist, or subsist solitary, or apart from spirit, their subject; so reason, intelligence and wisdom which become formed in the spirit by their use, and by the development of the spirit in their use, can never originate, exist and subsist, solitary or apart from spirit, their subject.

So every deed, or work of the life, by the volitions of the will in the thoughts of the understanding, both of the spirit, proceed forth only from the spirit of the man, and the body, and all material things are but the instrumental things, of the volitions of the will in the thoughts of the understanding, making all the fruits, effects, or products of each life for all good or evil uses whatsoever. Hence again it is seen that it is only the individually chosen life as a useful or good power to humanity, or as a hurtful, or selfish, or evil power to humanity alone, that makes real character.

All other things are freely submitted in their qualities and principles, and in the fruits of them, to the unimpinged judgments of men; and before those judgments stand solely upon their own respective intrinsic merits. Why shall not moral and immoral powers, as men? Why claim any merit for any, from infallibility, arrogance, or any assumption of time, age, precedent, or authority or dogma? If there is any virtue in any such claim, it must prove itself in the character itself, and in the virtue of the fruit itself, as the effect of the claimed virtue in the power; and if its potency is not of manifest use, neither in the

power, nor in the virtues of the fruit of the power, it can only be from the utter worthlessness and nothingness of such claims. And if such claims cannot be justified by all proper tests openly, and in all modes, before all honest and impartial judgments, it is for lack of merits.

Hence all claims for teaching such idle things as are not the knowledge of things clearly constituents of rational wisdom, should be utterly rejected on that ground, for utter want of any virtue or merit or use to rational wisdom.

There is no dogma or tenet of catholicism, orthodoxy, or episcopacy, or any other exclusive body in this country, by which they thus become exclusive bodies and isolate themselves from the rest of the world, that is not entirely rejected and abominated as false, hurtful, and evil by six-sevenths of all intelligent or rational minds.

How then, and why should one-seventh of any community force their useless, idle, and irrational thoughts, embodied in dogmas and tenets, upon unwilling citizens, and their children?

Shall they do it, by calling them religious?

There is nothing truly and really religious that is not first a constituent of rational wisdom as a foundation and ground for moral wisdom; and that, also, is the sole foundation and ground for the full reception of the spiritual virtues of the spiritual love and wisdom of life from God.

All moral wisdom, and all rational wisdom are thus from only divine causation, and not of man.

They are all harmonized in their connections, and alike necessary constituents, of the perfection of any character and life of true manhood.

"But the constituents of moral wisdom with men are all the moral virtues which have respect to life, and enter into it; and also all the spiritual virtues which flow from love to God, and love towards our neighbor, and center in those loves.

"The virtues which appertain to the moral wisdom of men, are also of various kinds, and are called temperance, sobriety, probity, benevolence, friendship, modesty, sincerity, courtesy, civility; also carefulness, industry, quickness of wit, alacrity, munificence, liberality, generosity, activity, intrepidity, prudence, and many others."

"Spiritual virtues with men, are the love of religion, charity, truth, conscience, innocence, and many more. The latter virtues," (to wit, spiritual ones,) "also the former," (to-wit, moral ones,) "may in general be referred to love and zeal for religion, for the public good, for a man's country, for his fellow citizens, for his parents, for his married partner, and for his children."

"In all these, justice and judgment have dominion; justice having relation to moral wisdom, and judgment to rational wisdom." Conjugal Love, n. 164.

From the indisputable quality for use, or good of all these moral virtues, and their constituents of moral wisdom, which no one, catholic, orthodox, episcopal, or any other body of exclusiveness against six-sevenths of the best and wisest men of community, can deny or gainsay, one of these virtues, or the constituents of the moral wisdom that make it, they are justified fully.

And one-seventh of any school, college, audience, or community are right and just, and *really catholic* and *really orthodox*, in their judgment, in objecting to anything being taught that is not really a constituent of either rational wisdom, or moral wisdom; and that cannot be justified openly before all honest, sincere, and rational men, as such.

Nothing is either useful, true, or good, that is not a constituent of either rational or moral wisdom; and whatever thing is not a constituent of either the one or the other, is a false, or hurtful and evil thing, and is the very opposite of the constituents of either rational or moral wisdom; and therefore, the constituents of immoral powers, that ought to be reformed.

Then let all religions and doctrines, and things found in text books, and anywhere taught, be ever so strictly tested, and everything excluded that is not really true and useful and good, for the reason of its being the opposite ; and not a single constituent of either rational or moral wisdom will be excluded by this just and safe rule.

And let constituents of lust of power over others, and lust of their gains, be alike strictly tested, and alike stricken out and excluded, and thereby there will be excluded no constituent of either rational or moral wisdom.

And there can be no greater beginning of radical reformation than laying the axe to the root of every tree, and cutting it down, that brings not forth good fruit.

APPENDIX TO CHAPTER III.

ALL THE OLD TESTAMENT SCRIPTURES THAT ARE THE WORD OF GOD FROM THE MOUTH OF GOD, ARE GOD HIMSELF IN HIS OWN PRINCIPLE OF DIVINE GOOD, AND HIS OWN FORM OF THAT DIVINE GOOD, VIZ.: DIVINE TRUTH.

This Form of Divine Truth must be ACCOMMODATED to the receptive capacities of all men by the knowledge of Divine Good and Divine Truth communicated to all men. But knowledge can by no possibility be communicated from the preternatural and supernatural world, and from the INFINITE, in the natural ideas of natural men of this natural world, except by natural things known and understood in the natural world by natural men; as the signs and representatives of that knowledge of Divine Good and Divine Truth.

In Galatians 4: 22, 24, 31, it is said, "For it is written Abraham had two sons;" "Which things are said by an allegory. For these are the two testaments;" and by these two testaments of The Old Testament and New Testament Scriptures, we have the *signs and representatives of all the knowledge of Divine Good and Divine Truth*; and of the Opposite Diabolical Evil and Satanical Falsity, completed and consummated in The Word of God, and through this *divine means alone*, we are into freedom emancipated progressively, by *divine means*, "*By the Freedom wherewith Christ (not a vicar) hath made us free.*"

I quote this again from the Doway Bible.

That thus God in the Divine Principles of The Life and Virtue of Divinity Himself in the knowledge of The

Word of God of both Testaments of all things true and good, is receivable in our finite or derivative lives from Himself in His Own Principles, thus *accommodated* down to our receptive capacities, *as is shown* in John 17:1-8, and *thence is all real manhood*.

"These things Jesus spoke, and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that thy Son may glorify thee." "*As thou hast given him power over all flesh, that he may give life everlasting to all whom thou hast given him.*" See p. 31.

"*And this is life everlasting, that they may know thee the only true Good, and Jesus Christ whom thou hast sent.*"

"I have glorified thee on earth, I have finished the work which thou gavest me to do."

"And now glorify thou me, O Father, with Thyself, with the glory I had with thee before the world was."

"I have manifested *thy name* to the men thou hast given me out of the world. Thine they were, and to me Thou gavest them; (see p. 31) and *they have kept thy word.*"

"Now *they have known that all things which Thou hast given me are of Thee.*"

"Because *the words which Thou gavest me I have given to them, and they have received them, and they have known for certain, that I came forth from Thee; and they have believed that Thou didst send me.*"

"V. 10. And *all mine are thine, and thine are mine; and I am glorified in them.*"

V. 14. "*I have given them Thy word.*"

V. 17. "Sanctify them in *truth, Thy word is truth.*"

V. 26. "And *I have made known Thy Name unto them, and will make it known that the love wherewith Thou hast loved me, may be in them, and I in them.*"

Thus we see that Jesus Christ is the Divine Principle of The Word of God of both the Old and New Testaments; That the Word of Jehovah God the Father, is the *Word*

he gave unto them, and *His Name*, signifying Him in His Infinite Principle and Quality, *is made known and will be made known unto all his disciples, by means of Jesus Christ as [The Word of God]*; and the spirit of Truth or influx from him. Also by the same means, all his disciples *have known*, that *all things* of Divinity in Jesus Christ are of The Father. And all real disciples *have known for certain*, that *Jesus Christ came forth from the Father*; and they have *believed that The Father Himself sent him*.

And these disciples in Jesus Christ know the Supreme Being, or Divinity, and He dwells in His Life of Love and Wisdom in them forever.

THUS DIVINITY, *is, in His* DIVINE MANHOOD ACCOMMODATED, *down to us His disciples*. And all who see Him in their understandings, *truly*, see The Father Himself in Jesus Christ.

This Divinity in His Accommodated Principle of Christ, The Word, The Way, The Truth, and The Life, through The Angel of His presence in the Spiritual World; and Moses his man in the natural world with their own individualities both entirely suspended, gives from Himself in the words of His own mouth the Absolute Law of Divine Good and Truth, and accommodated down to the Law of moral honesty and decorum; and to civil justice and equity in all overt acts; and to all even sensuous or scientific virtues of the most iniative or lowest natural life.

This is found in Exodus 20 c., and Deut. 5 c., and 26, 27, 28, 29 and 30 Chapters of Deut. in either the Doway or Protestant Bibles, *which please read now*.

The Books of The Bible, that are on their own several faces or intrinsically The Word of God because spoken by and from the mouth of God Himself through an angel of His presence, and to a natural man in this world who was in the spirit at the time, with his spiritual sight opened and his individual freedom and reason suspended for the time,

being by the Superior and Divine Sphere taking full possession thereof, so as to make such man as a prophet and apostle become a divine instrument and medium of receiving and communicating an absolute Divine Revelation from God to mankind, and thereby making it absolutely both the Work and the Word of God.

The Books of the Bible that thus have God's own seal impressed upon their face, and His Workmanship, and His Word from His own mouth intrinsic as divine in themselves; and are thus known By the Fruit, *as fruit* in itself divine, are Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, (called in the Doway Bible four books of Kings,) Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, only 12 chapters, (the Doway Bible having two extra chapters at the end, not the Word,) Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi, of the Old Testament.

The Books of the Word of God of the New Testament are Matthew, Mark, Luke, John, and Apocalypse or Revelation.

The other books are written by enlightened and inspired men; and are useful; and are all given not from the mouth of God, and are given in the names of fallible men. Whenever therefore, there is any departure from the absolute truth and good of the Word of God; or which is the same, wherever there are found departures from reason, intelligence and wisdom, we are adoring but imperfect creatures to follow their errors blindly. And to follow such errors, in opposition to the Word of God, or in opposition to the Decalogue; or in opposition to the divine principle of the love of God, in His Absolute Goodness and Truth; and to the love of the neighbor principled in his life and character in such divine principles of good and truth, is inexcusable blindness and error. The Divinity of the Word is in it be-

fore its Accommodated degrees and infinitely above them, or we would be incapable of its reception at all.

Who can read the 20th chapter of Exodus and the chapters 5, 26, 27, 28, 29 and 30 of Deut., which are the words of God, our, and each one's own Loving Heavenly Father, talking personally to all of us with the words of His own mouth; and coming as the Supreme Being down to His children in such Awful Solemnity, and Majesty, to manifest the most Thrilling and Startling Magnitude of the important Message and Law He was giving mankind, for their weal or woe in all worlds to Eternity; and not realize, that if we do not hear, heed, and obey Him, the responsibility, and appalling ruin, will be all only our own to all ethrnity!!!

Now I shall introduce to you, here, the sayings of a naturalist, as a representative man of naturalism. Naturalism, is the state of negation or disbelief of a Supernatural and Preternatural Revelation to the natural world from the Spiritual World, and of God as The Divine Origin, Existence, and Subsistence of that perpetually Living Revelation to man, and of The God of that Living Revelation, as The-Infinite Causative of all created things, and of man as a spirit, or as anything more than a material organism of the natural world; and as terminating therefore his existence with the perishing of his organism of matter.

This being, limited and confined with his entire existence to a very short uncertain diseased life, at most to an average duration of less than forty years, man is in every end, motive, thought, word, and act, circumscribed and bounded absolutely of necessity, to the small sphere and compass of a life of forty year's average in mere natural enjoyments in the natural world.

Of such life, we have seen that sensuous, civil, and moral virtues are not at all predicable, and in no sense belong to matter,* but always belong to spirit alone; and

* See pages 1-24, and 49-60, and 142-144.

that good and evil, are principles making *opposite powers in spirit-organisms only*.

I present the writings of a most distinguished editor and writer among this class of men, and so pronounced by the late Charles Scheffer. I will give you at length, his full review of a New Book :

From Pioneer-Press of April 9, 1876.

“NEW BOOKS.

“OUTLINES OF THE RELIGION AND PHILOSOPHY OF SWEDENBORG, by Theophilus Parsons, Roberts Brothers, Boston. For sale by D. D. Merrill & Co.

“So little is popularly known of the doctrines or so-called revelations of Swedenborg, that this work, by a distinguished American jurist, himself one of the most eminent disciples of Swedenborg in this country, will be welcomed by many who would gladly know what Swedenborg taught, but who find life too short to wade through the many and bulky tomes in which the Swedish Seer delivered his message to mankind. In this small quarto volume of 318 pages, we have a very satisfactory though compendious exposition of doctrines which the neophytes of the New Church regard as the highest development of the theology and philosophy of the Christian religion, and as the latest revelation from God himself of His nature and of His providence in reference to the whole creation and of the laws of existence and life, and the duties, destinies and hopes of mankind. For the credibility of this revelation, Swedenborg and his disciples do not rely on any miraculous authentication, but on their acceptability to the reason itself, on the internal proofs of their rationality and truthfulness, implied in the coherence, completeness and clearness of their revelations, and their sufficiency to satisfy the reason by affording a complete solution of mysteries otherwise inexplicable. How far these lofty tests of verity are satisfied by the teachings of Swedenborg, each reader must judge for himself. It is safe to say that the degree of their acceptability as a final solution of the mysteries of life and providence, and the relations of the natural and spiritual worlds, and of God and man, will depend wholly on the idiosyncrasy of the reader. Those minds which readily accept metaphor for proof, analogy for identity, and the thing they desire for the thing which is, will be abundantly satisfied with a system in which poetry passes for philosophy, and shadow for substance. It is a system which suits the imagination, or rather which suits some imaginations, rather than the reason, for it is pure hypothesis without any possibility of authentication by testimony or logical verification. The author is somewhat puzzled by the question why the “New Church” has made such small progress in the hundred years since the Sweden-

borgian apocalypse. The answer would seem to be obvious enough in what has already been said.

"It is a system of doctrines which can only be comprehended by the intellectual classes, and can only be inflexibly believed by that small number of intellectual people in whom the imagination dominates over the reason. On the other hand it must be admitted that some of Swedenborg's themes of the spiritual life and future of man are far more reasonable than some of the orthodox notions on the subject, and as a consequence his doctrines, or at any rate, doctrines analogous to his, as more conformable to the spirit of the present age, have exercised a powerful influence in modifying the stern and pitiless theology of a century ago."

Your attention is specially called to the following sentences: 1. "Those minds which readily accept metaphor for proof, analogy for identity, and the thing they desire for the thing which is, will be abundantly satisfied with a system in which poetry passes for philosophy, and shadow for substance."

Is every effect but a metaphor of its own producing causative? Does every effect identify in itself its own real producing causative exactly in every particular, or is there only a speculative analogy between all effects whatsoever, and their own immediate producing causes, that originate exist, and subsist them? And is not a rational, philosophical and wise, and *really orderly desire*, a desire for the true and good thing, *which is*?

Or must a truly, orderly state in real wisdom and goodness of life, be *desiring* that which is not, and cannot be? Is this philosophy?

Is the certain knowledge of all causes, by their effects but poetry passing for philosophy? Will you now give a justification of this statement by quoting the specific poetry therein? But what kind of philosophy is it, that has nothing but the *speculative reasonings of the absolute negations of mere sciolism*, for a mere mythical foundation? *Come give us your causatives and means of certain philosophy.*

According to this philosophy of sciolism, the only substantial, real, known thing is matter as the world of natural effects. Now here is a direct assumption, that all material-

ism itself, is but a *mere shadow*, such a mere nothing that no positive certain proof can be predicable of it at all; and nothing certain can in any manner be verified by all materialism; and yet materialism is all that certainly can be known at all by naturalists.

Reason formed from the Fountain of Wisdom from the Word of God, teaches with demonstrative certainty, that all materialism as a whole, and in every part and particular, *is not a shadow at all, but a real and veritable substance, actually originating, existing and subsisting from the most Real Causation; and of absolute necessity corresponding to, representing and absolutely verifying, and absolutely throughout every particular and minutia, even demonstrating its own respective producing causative with the highest degree of certainty known to the human mind. Thus every tree or causative, known to rational man, is absolutely and certainly known by its own fruit, production or effect.*

This is the law of certain knowledge, by the Word of God; "Every tree (or causative) is known by his own fruit," as we have repeated many times, because it gives us the only key of universal knowledge.

2. "It is a system which suits the imagination, or rather which suits some imaginations, *rather than the reason, for it is pure hypothesis, without any possibility of authentication by testimony or logical verification.*"

This divine law of learning knowledge by all materialism as the universal sign of what is, and of what caused it, and of what governs and operates upon it, and uses it, in moral wisdom for moral ends, and among them as the signs, representatives, and symbols of the knowledge of Spirit and the Spiritual World, of all causation, and real life and existence, is but an appeal to the imagination and not the reason; is it?

Is all materialism but a mere hypothesis?

Is the correspondence of effect to causation universally,

but an hypothesis? And can you claim sanity in making such a statement?

Now any man *must make himself a fool openly*, who will assert that every effect does not and must not exactly correspond to its own respective producing cause; and that every causative is not certainly known in its own fruit or effect.

Is materialism, in its entirety, but a shadow? *This shadow*, then, is all that you, as a naturalist, acknowledge at all, as that of which any certain knowledge is at all predicable. Then Naturalism is itself only a shadow, and without any substance as causative to its shadow?

Is there, then, no possibility of materialism authenticating and verifying logically its own Causation; and every fruit or produced effect authenticating its own tree, or causative, to mind instructed by a Divine Revelation as to all causatives and all effects, if he will use the means of knowledge?

There are now living many thousands, who are certainly using successfully this knowledge.

Now since every sensuous man knows that every fruit and produced effect, authenticate and prove its own tree and causative, every rational man with his analytical powers of freedom and reason, that discriminates between causes and effects, and discerns their relation and correspondence, as an *image and likeness of the Infinite Spirit, is capable of receiving, understanding, acknowledging, and of realizing a Divine Revelation from the Supernatural and Preternatural World; and therein and thereby of becoming actually a real moral power in this world.* They all testify to the living virtue and real power of that Revelation, and have evidenced it by the fruit of their lives of use and power to man.

Hundreds of the best men have declared it in open, clear vision to the world. Emanuel Swedenborg, as the messen-

ger of the New Church, has given; under the Divine Prophecy of The Word of God, all foretold ages upon ages before, the Word of God opened from heaven; by the divine influx of the Divine Sphere into his Spirit while he read the Word; and being with his natural eyes open into this world, and his spiritual eyes of his spirit open into the spiritual light of the Spiritual World, at the same time.

In this state, He compared the whole literal sense of the Word with the Natural World, and its Spiritual Sense with the Spiritual World, and therein saw the entire correspondence of all materialism, to its Spiritual Causation; and the natural world in all its manifold effects in its entire and exact correspondence to its Spiritual World of Producing Causative.

This Word thus opened, from God Himself, is a revelation, of all the things of the Spiritual World, and of all the things of the Natural World, and of their correspondence, from the beginning of creation to Eternity.

And it is a divine revelation of the individual history, experience, life, and realizations of every man from the beginning of his life, to his natural death; and to the continuation of his individual life in the spiritual world, whether in heaven or hell, to eternity.

Who but God Himself can make such an Infinite Work as the Word of God, that shall, in its every sentence and word, dovetail and fit, and meet in detail without a mistake, into every niche and particular of the material universe of all worlds, suns, moons, stars, and all the lives and things of all existence; and in the same manner correspond to the Spiritual World, and all lives and things therein, and at the same time be the origin, the existence, and the subsistence to all life, to all existence, and to all subsistence universally in all worlds to Eternity of all things created, whatsoever?

The man thinks only idiotically, that supposes Swedenborg could fabricate his writings, or write them in or from

his imagination; or that any being but God Himself *could either make* this Infinite Work, or *Open it* to us, his children.

The making it, and the opening of it, is the Work of an Omnipotent, Omniscient and Omnipresent God.

There are, and ever have been, more witnesses of the divine virtue and power of the Word of God, and persons who can authenticate the same by their most reliable testimony and most logical verifications, than of any other real thing in the world.

The existence of the sun itself is not any more a certainty, than that of the Word of God.

Not a man that lives, that has not felt the virtue and power of the Word of God, in its awful retributive judgments upon his spirit thousands of times, judging him for violating its principle.

No man can get to the hell of negative character, without the Word of God judging him at every step.

No man can, as a moral warrior, fight his way into moral honesty and its decorum, without realizing ten thousand times the blessed recompenses of the Word of God for every victory over his dire enemy of dishonesty.

No man can fall into a habit in evil life; nor can he sink down into confirmed evil under the power of an evil habit, without a thousand howls of direst agony, caused by the Spirit of God judging him in the violated Word, to hell in character. So the wicked are like the troubled sea that cannot rest, as they make the journey of evil character to that state of life called hell, as they are maturing for their like in hell.

3. "The author is somewhat puzzled by the question, why the 'New Church' has made such small progress in a hundred years since the Swedenborgian apocalypse. The answer would seem to be obvious enough in what has already been said."

I can find a *divine reason* given in the Word of God for this want of progress and success. In our hearts we have been in the self-derived intelligence of exclusiveness, and in our hearts we have remained unreformed and unregenerated. Thus really we have remained in the old corrupt past age, at ease in *the doctrine only, that all religion is of the life only; while we have not been in the actually practical life of that doctrine.*

So we have been doctrinally, New Church; and have been practically, Old Church.

The General Convention in the United States have been a Sect.* All Churches are at this day yet in the wilderness, and that is to be harlots in unreformed and unregenerated character, and in but self-derived intelligence, and are sectarian and exclusive.

In the 3d chapter of 1 Kings, Solomon represents the Lord Jesus Christ, In his Divine Wisdom as the Word of God; and the two women represent two opposite churches, both harlots.

But one a reforming and regenerating church.

The child represents the Doctrine of the True Church.

The sword brought to determine the disposition of the child, represents that the Divine Truth of the Word gives

* In the following principle, viz.:

"OF THE MINISTRY.

"Sec. 18. Receivers of the Heavenly Doctrines of the New Jerusalem, who have been baptised by a minister of the New Jerusalem, and are preparing for the ministry, may be licensed by an Ordaining Minister, for a term not exceeding one year at a time, to lead in public worship, to read the Word, to say prayers, to preach the doctrines of the Church, and to officiate at funerals. And at the discretion of an association, or the Convention, may be ordained." Constitution of the General Convention of the New Jerusalem in the United States of America.

Here is the Babylonish garment, and golden tongue, stolen and hidden in *this stuff* of Achan, by this heart of Achan, in the General Convention. Instead of making Christ the *Door* of the Church; there is not one sentence of it, *Christ the Word*. No man can refer one sentence of it to one verse and chapter of the Word of God. Yet by this entire fabrication of self-derived intelligence, they make themselves an exclusive and sectarian body; and *rebaptism*, by a *mere external sign and ordinance*, by one of their *self-selected exclusive persons*, the *Only door of entrance* into the ministry of the New Jerusalem Church. And thus *making an external sign and ordinance an internal and essential* of that Church, and thereby *dissipating internal things*, as *thieves and robbers*. John 10:1,8.

the love and the life of doctrine only to the church that will not divide or sectarianize the Church of God. And thus it is only to an unsectarian church that God can give the *man-child* or *living doctrine of the church*.

"And the king therefore said: Bring me a sword. And when they had brought a sword before the king. Divide, said he, the living child in two, and give half to the one, and half to the other. But the woman whose child was alive, said to the king, (for her bowels were moved upon her child,) I beseech thee my lord, give her the child alive, and do not kill it. But the other said, let it be neither mine nor thine, but divide it.

"The king answered and said, give the living child to this woman, and let it not be killed, for she is the mother thereof." Doway Bible, 3 Kings 3:24-27; Protestant Bible, 1 Kings 3:24-27.

So whatever any one does to one of the least disciples of Jesus Christ, they do to Him. Hence no church can exclude such disciple from their communion or fellowship, without unchristianizing itself.

Hence, when we seem to really loose the church, we then even gain it forever.

The will must be reformed from the principles of the lust of power and gains, held under the accursed dogmas of the divine rights of priests and kings to domineer over their fellows; and the dogmas of making essentials out of mere external rites, forms, and signs of religion, whereby the essentials are dissipated, as but the means of seducing the people into corruption.

So this old principle of evil lusts must bring with it its Babylonish Garment of dogmas of power, and golden tongue of power into organizations of men in the yet nominal New Church. But they cannot progress at all, nor overcome their enemies, until they, by self-explorations and self-examinations, find the Babylonish garment, the golden

wedge or tongue, and the Achan of the tribe of Judah, and totally reform of the false and evil principles that belong to their wills, signified by the tribe of Judah, and by the *golden tongue*, in the following scriptures:

"But the children of Israel committed a trespass in the accursed thing, for Achan, the son of Carmi, * * of the tribe of Judah, took of the accursed thing, and the anger of Jehovah was kindled against the children of Israel."

Again that the fault lies in our unreformed wills, lusting after power and gains in the dogma of the divine right of kings and priests *to lord it over God's heritage of the people*, appears in the following:

"And Jehovah said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?

"Israel hath sinned, and they have also transgressed my covenant which I commanded them, for they have even taken the accursed thing, and have also stolen, and dissembled also, and have put even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed; neither will I be with you any more except ye destroy the accursed from among you. Up, sanctify the people, and sanctify yourselves against to-morrow, for thus saith Jehovah God of Israel, an accursed thing is in the midst of thee, O Israel: Thou canst not stand before thine enemies until ye take away the accursed thing from among you." Joshua 7:1, 8-12.

Any thing is an accursed thing that is in opposition to the moral honesty, and universal justice and equity enjoined by the ten commandments of the Decalogue.

George the Third, as representative of the most powerful nation in the principle of Achan, warred against our Washington as the representative of our people in the principle of the Decalogue; see our Declaration of Independence, and its closing words.

There is no principle of partyism or sectarianism, that is, of dividing our political child, or child of the church in the action of 1776.

We insisted on the principles of the Decalogue governing the mother country; but having an Achan in their camp, they would not be governed by this divine law of right.

But because our cause was the moral cause of the right of the Decalogue; and because we appealed to the Omnipotent Right of the Decalogue, and the Omnipotent, Omniscient and Omnipresent God of the Decalogue, and of Divine Providence, and kept our faith in our life therein; though but a handful of three millions, and as they in contempt called us *back woods-men*, we triumphed gloriously over all our enemies.

Afterwards when Jefferson Davis, as the representative of four times our former people, and of ten times our former wealth, because he had an Achan in his camp, fell before our hosts to rise no more forever.

Beloved brethern of the South, it was the Achan of your cause, that defeated you.

Let us all rejoice together; not over each other, but over the removal of this accursed Achan, and be one again in the right and in patriotism.

We of the North are such miserable sinners, surely no disciple of Christ can throw one stone at you from this centennial year.

And these miserable whitewashed pharisees, and hypocritical thieves and robbers, that in partisan spirit, and sectarian spirit, are traitors in *malum in se*, or in every evil in itself, will as of old, sneak off out of sight and away from the presence of the *innocence* of the Decalogue, and away from the Disciples of the Lamb of God, that taketh away the *sin* of the world, or the *sinning* of the world, by, and in His Principle of the Decalogue.

The partisan spirit of Achan in the camp of the North and the South has been some time manifesting itself in all parties, in all sects, and in all societies.

And the only way for any army to go out successfully to battle against enemies, is for every man for himself to hunt out the evil and false principle of supreme selfishness, or mere self seeking, and entirely reform one's self of it by entirely renouncing and putting it away, as an Achan in his heart.

And the people who would not put wolves in their sheep-folds, foxes, owls and hawks among their poultry, and bears, tigers and lions among their calves, colts and herds, and vipers among their children, and who would not plant and sow among their trees of olive, vine, fig, peach, apple, pear, currant and vegetables, flowers and corn, brambles, thorns, tares and thistles, must not make *alike evil powers*, official ensamples and propagators, and multipliers and fructifiers of such Achans in their own *microcosms, families, societies*, churches and States.

"Think you that those eighteen, on whom the tower of Siloam" (the evils of the literal sense of the Word or of the Decalogue the complex of the Word; because the pool of water of Siloam, where men were sent to wash and be healed, was the knowledge of the literal sense of the Word) "fell and slew them, think ye that they were debtors above all men that dwelt in Jerusalem?"

"I say unto you Nay, but unless ye repent, ye shall all likewise perish."

Who now so stupid, ignorant, and blind as not to see and realize that our institutions, both in the church and in the State are even now perishing of their Achans of evil powers; and nothing can stay this ruin, but the weeding out of these Achans and their utter destruction or putting away totally?

Mr. Wheelock, is the knowledge and analysis of good and

evil, and of Truth and falsity, or of love and malice, and wisdom and folly, and good and evil powers, and the fruit of the lives of each in the church and in the State, nothing but the knowledge of hypothesis? Is not such knowledge addressed to the reason? Is the experience and life of such knowledge capable of no verification logically? Or is it without any possibility of authentication by testimony?

You acknowledge that the Decalogue has been received, acknowledged, and approved by all nations, and all ages, and can be kept and ought to be kept by every man.

Now since it is only the principles of this Decalogue, which you have acknowledged, that you have made your criticisms upon, in my quotations referred to here by me. Your criticisms are as puerile as would be criticisms upon the principles of mathematical demonstrations, by an author, who had already admitted and fully acknowledged every primary principle of mathematics represented by the ten primary numbers up to ten, and all their uses in addition, subtraction, multiplication and division.

4. "It is a system of doctrines which can only be comprehended by the intellectual classes, and can only be inflexibly believed by that small number of intellectual people in whom the imagination dominates over the reason."

Here is an assumption that whatever thing is suited to the intellectual classes, is not equally suited to the most ignorant classes, which is utterly fallacious. Every real ladder of knowledge and ascent however high, must stand upon the earth, and with a first, and all intermediate steps as well as its highest steps of ascension and progression forever toward the Infinite; and no one has ever become intelligent but by the use of its lower steps.

Has not mathematics and every other science all these consecutive steps, and thus are they not as equally adapted to the ignorant as to the learned, and it could not be

true science if it did not have as well all first steps as the last, because all true science originates, exists and subsists as we have seen only in, of and from the Creator Himself, Who is *Equally* the Beginning and The End, The First and the Last. Then we have shown this is certainly true of the principles of the Decalogue itself.

This adaptation is demonstrably confirmed and verified, not only by all jurisprudence, political economy, and society, but by the common perceptions of mankind.

Every man everywhere is held responsible for the competence of judgment, *to know the good and evil of the decalogue itself, and is judged, under that competence for every willful violation of its principles, and punished accordingly.* And you yourself squarely admitted in a former discussion, every man's competence to keep the Decalogue, published in your Press.

If there is any divine scientific, civil, moral, spiritual and celestial *Ladder*, that Begins, Exists, and Subsists in God, and *stands upon the earth, that has been more authenticated, verified, proven, known, tested, realized, loved, feared, enjoyed, and dreaded above all other things whatsoever, and more than anyother thing, it is this Decalogue of God, this Lamb of God in Its Divine Principle of Innocence, that takes away sinning from the reforming and the regenerating, and judges those guilty of willful, confirmed violation of its principles to the eternal wicked character itself, of an eternal Hell.*

Mr. Wheelock, do you not now see, that every word of your foregoing criticisms *are grossly false?*

What kind of reformers are men who have no belief in their own spirits, or other men's spirits, who have no belief in a *known* God, or His Divine Government?

Who have no certain known principle and knowledge of good and evil, right and wrong by a Divine Supernatural and Preternatural Revelation of and from God?

Who have no certain, known, and real end, cause, and

reason for any moral or immoral, just or unjust life, or action, or judgment?

Or, Who for the most real, certain and positive things of life, existence, and subsistence have nothing, and never give anything but the dismal negations of the miserable spirits of abortions.

Now if you do not know, that your naturalism confirmed, if you are agoing to allow such confirmation therein to progress, is *but folly*, I will tell you how to make the demonstration.

Call together all the naturalists of this age upon the whole earth as far as possible, and let them use all the learning of all past ages; and let them undertake to give us but one positive principle of good and truth, for the life of the church and State; not found in the Decalogue of the True Christian Religion, and *their certain utter failure to do what only God HIMSELF can do*, (that is, God only does and can give any principle of any good or any truth to man, and has given them in the decalogue,) *will prove their folly*.

Do you know that all of you combined, have never originated or discovered one single positive principle of truth and good you can name?

Does not honorable and honest criticism justify itself, in distinct specifications? If yours belongs to that class, give your specific showing, or a retraction.

Do you know you have never discovered and given to the world one new good, moral, or just principle of life?

Can you explain to the world how the mere principle of the negation of the positive principles of the good and truth of the True Christian Religion as embodied in the complex, in its Decalogue, and how the negation of the divine authority spiritually, morally and civilly, of the divine commands against all evils and falsities that curse society, can have intrinsically in such principle of mere negation any positive and life-giving virtue? Is not mere negation, but worse than nothingness, when it is negation of real good and truth?

To make negation have any virtue whatever in it, must it not, 1st, be the negation of what is evil and false; and 2d, the denial of the evil and the false for the end of accepting in their place, what is positive good and truth; since to even reject the evil and false, without accepting the positive good and truth in its place, would be but refusing any life at all, in any principle at all?

Hence, mere negation in itself, without relation to subjects, principles and qualities, is but nothingness. Negation of the dogmatic corruptions of the self-derived insanities of hierarchies, is virtueless, unless they are denied and rejected, for the rational end of receiving the moral wisdom of life of the Infinite Fountain of Life of the Word of God.

Naturalism being then an accursed bramble, that has never borne one single specimen of useful fruit, must be hewn down.

Mr. Wheelock, in using your name as the representative of naturalism and its classification of principles and qualities, I refer to you only representatively, and not personally at all. Naturalism supposed in the vanity and conceit of its utter emptiness of nothingness, severed from a Divinely Revealed God of All Beginnings, Existence, and Subsistence, after making an attack upon men claiming to have consciences and real principles, opened the columns of its press, to a defence of Christian Principles, from the attacks of Naturalism. About the fifth reply to Naturalism, there was found no further room in its columns for further defence of the True Christian Religion, and the article herein below next printed was unconditionally refused. Naturalism was told, that the reason was simply because it was nailed squarely to the wall; and could not extricate itself with all the aid of all the Naturalism of the whole county. It was simply the little idol, or dumb dog, or god of Naturalism, that was nailed to the wall speechless and helpless, as a *very dry bone of dogmatic idolatry*. The deluded votaries of this little god of their own hands and art, after being the

most conceited· blatant reformers, and denouncers of all other little dogmatic gods of men's mechanism, was not aware that they themselves had the most lilliputian dogmatic god of insane mechanism ever manufactured by human craft.

The following is the rejected article of the St. Paul Press, from the St. Paul Daily Dispatch, Sept. 4, 1873 :

"Morality is not the issue. 'The series of rules (of the decalogue) for the government of a rude people in a primitive age, and directed wholly to the restraining of overt acts—is a very low form of morality—in the codes of every nation which has emerged a single degree from savage condition. The standard of morality, which it is possible for the humblest of his creatures to attain,' (from Wheelock's article,) is the real matter at issue, and it is comprehensible by your own judgment. The issue is the absolute and perfect general law and principle of the plane of civil and political government; not the moral, or the spiritual planes. Your statements, together with the fact that you do not disprove its truths and principles, concede that decalogue's absolute perfection; and the question of its construction is a different thing; and as to what it embodies, I will now examine.

"The primary figures of arithmetic are the ten general principles of the demonstrative science of mathematics; but their simplicity and commonness, do not, at all, disprove all the truths, of the higher mathematics of geometry, spherical trigonometry and all progressive and extended mathematics, and infinitum; which they involve and embody, as all spiritual principles and qualities are involved and embodied in the moral principles and qualities of the decalogue; and again the moral principles and qualities are involved and embodied in the civil principles and qualities of the justice and equity of the 5th, 6th and 7th primary general words of the prohibitions of larceny, murder and adultery, of the decalogue. As a civil and political law, the 5th, 6th and 7th commandments forbid murder, including malice and revenge in overt acts and words; stealing, including robbery, swindling, larceny, bribery, fraud, deceit, and every corrupt device of acquiring gains; and adultery including all lust, and also the perversion and adulteration of all civil and political principles for the ends of corrupt power and gains. In the plane of civil and political government they are limited strictly and exclusively to overt acts alone that injure others. All other things belong to individual freedom and rationality in family governments, and voluntary associations and societies.

"The 8th, 9th and 10th, are commandments of moral honesty, expressed and manifested in all decorum, in the universal morality of all moral governments.

"Now if Republicanism, will reform itself of all the civil and political vices in overt acts, forbidden in the decalogue as murder,

stealing, and adultery, in their principles, and which are violations of civil and political justice and equity, and which are involved and embodied in these negative commands; and suppress in the governors and the governed, all violations of these, in overt acts; and thus by reformation attain this rude negative morality, it will not only return to the civil virtue of George Washington's administration; and be a better government than this whole earth now has; but it will insure to itself a life-tenure in office without any opposition; and save our country's liberties, in its virtues.

"I have seen these three general primary principles embodying civil and political truths in writing and print, so extended that they would load a railroad train of cars; and when they shall have been further extended, the next hundred thousand years into the loads of ten trains of cars, they will then be still as absolutely inexhaustible as to-day. These are but the civil and political planes of but three of the general principles of the decalogue. These three, also have a moral plane in the heart and thoughts, unexpressed and unmanifested in any overt civil and political acts.

"Now please review your last editorial, or take issue on these meanings involved in these three general principles of the decalogue. And when you have done that, it will be in full time to consider the moral plane of the decalogue, and disprove its moral principles; and after that, its spiritual planes of principles and quality. But first put your Republicanism in these old rude common iron scales of civil and political justice and equity, and squarely measure and weigh its *real quality*, in all its parts, rings, caucusses, officials, leaders press, briberies, frauds, cunning devices, hypocritical pretences, partisan trickeries, and corruptions and declare its *real worth*. (The prior articles on both sides were published in the *St. Paul Daily Press*, Aug. 8, 14, 15, and 16, 1873.)

"St. Paul, Aug. 17, 1873.

R. L. FARNSWORTH.

"To the Sincere in Uprightness:

"THE MORAL OF THIS DISCUSSION

is the weighing in the Divine Balances of the Decalogue, the corruption of all partisan principles in their qualities of having for their uses—that is, for their ends, power and gains, without *quid pro quo*, that is, without any equivalent to the people for such power and gains in return. This is the really Atheistical quality of corrupted political principle and official life. Hence any religious principle of life, that fraternizes and patronizes such corruption of quality in civil and political principles and government; to Jehovah God, the Lord Jesus Christ, as an Infinite Man, having the moral quality, absolutely and perfectly expressed to all men of all ages and nations, by that Divine Man's Decalogue of divine moral law and moral quality; must in its principle and quality be really Atheistical. The state, therefore, perishing by thieves at Jericho, that is, such fossilized dogmas of religion and politics, lapsed from moral quality, into corruption for power and gain; its priests and its Levites, will pass by; unless they reform their principles, and

thence lives; leaving the state in its individual citizens, unhealed by reformation; until Jesus Christ, the Good Samaritan, comes in the spiritual and moral quality of oil and wine; that is, the divine good and truth of His decalogue, ultimated to our accommodation, and gives us in these principles of moral law and quality, instruction, understanding and power to obey them, and until we are thus carried by them to the Inn, viz., natural state, even to the sensual or corporeal degree, where He instructs.

"Sensual science universal, cannot be overestimated in the value of its sensual use in forming and developing all the sensual faculties, and through them and in them, the individual will and understanding, with their freedom and reason; for it is only in this sensual mind, as a soil, that the divine principle of the moral quality of the decalogue can be inseminated in its natural degree of civil and moral life. Until we are wise enough to know this real use of material or sensual science, and life, and its manhood; we have only 'drank shallow draughts which intoxicate the brain,' but drinking largely (more humbly and understandingly) sobers us again. Hence the good Samaritan, as Christ, that is the law, and the Prophets, and as the Son of Man comes to us as the sower of the good seed, or truth of good, that is the truth of moral quality itself in its principle. Hence to do this, truth of necessity must be negative to all immoral quality; it must by its negative commands reform the state of all its immoralities and vices, as the only possible beginning of its salvation from the sole principle of all its curse, viz.: its political sins against moral law. Every negative command is positive in enjoining a positive act of reformation of life. Hence Jesus Christ as the decalogue of divine principle and divine quality, is, in such principle and quality, the very divine principle and quality itself of the reformation and the regeneration of the state; for the principle can neither originate, exist, or subsist from nothing, nor from the injustice and inequality, the dishonesty, and criminality of the state of which it must be reformed; and the infinite reason, cause and end for acknowledging, believing in and loving and thus being affected with Jesus Christ as the decalogue, is the absolute divine perfection, virtue and quality of the divine principle in itself, in its infinity and divinity. Hence the Good Samaritan says, 'I am the way,' sig. doctrine of moral law, 'The Truth' of divine virtue, 'and The Life' of universal virtue, by which the State can be introduced into reformation and regeneration. For State affirms that you cannot grow seed upon foul fallow ground, nor domestic useful animals among wild beasts, birds, and reptiles of prey. Also, that all moral quality and principle cannot originate, exist and subsist in the state from nothing; and can only from God-Man. Pharaoh and his servants represent the state in sensual principles, denying and opposing all truths of divine moral quality, and thus atheistical to the truth of civil and political real virtue.

"Gift taking in office, no matter whether the gift is in office, patronage, money or property, so it is a thing of value, is felony at common law as established by the great case of Lord Bacon, and this though his decisions as Chancellor, were in no way affected by

the gifts, because the principle in itself or taking gifts in office is the principle of stealing; and it is just as much stealing to take from a criminal who comes to bribe you as from any other man. He gives the gift to corruptly effect the officer, and if the officer accepts it there is an implied promise of an equivalent rendered officially, and if it is not so done, it is one thief stealing from another thief; and it is equal larceny whether the stealing is from a thief or an honest man. The crime is in the *intention* of getting another's property without any equivalent—by deceit; and therein is the immoral quality against justice and equity.

"But the corruption of this principle in practice will utterly soon and certainly demoralize the whole State. As but one tare, thistle or bramble, after seeding one field, will extend itself into all the surrounding fields until it covers the entire country, all partyism and its political patronage of office is in its principle, and in its corrupt quality, gift-giving and taking in bribery.

"Hence Christ, as the law of Moses, or decalogue extended, says: 'A gift thou shalt not receive, because a gift blinds those who have their eyes open, and perverts the words of the just.'—Exodus 23; 8. Does not every sincere man confess that all partyism does this in its principle, spirit and life? And does not this constitute the civil and political depravity of the day? If Republicanism or Democracy in its governing principle, quality, spirit and life, does not reform itself before it justifies and confirms this corruption and depravity in politics, then its own hand has written its own judgment of its quality upon its own walls, found in the balances of the decalogue, and recompense or curse, viz.: '*Mene, mene, tekel upharsin.*'—Dan. 5; 25.

"St. Paul, September 29, 1873.

"R. L. FARNSWORTH."

Afterwards, at the close of the discussions between Catholicism, Protestantism, and Naturalism in the winter of 1874 and 1875, Naturalism opened its columns for the publication of what is to be found in this volume, on pages from 69-74 and note to p. 113. But Mr. Wheelock could not publish this article without the following gross and basely false slander and calumny upon Swedenborg and myself, viz.:

"We accepted the article on Fallibility and Infallibility in another column on the positive assurance of the author that it settled the question on absolutely infallible and incontrovertible principles, that would forever shut the mouth of all disputants. This being the case, we present it as the fitting and welcome close of the theological discussion in our columns. Dr. Maudsley has proved that Swedenborg's celestial trances were the result of "epileptic neurosis," and some of his followers are evidently indebted to a similar source of inspiration."

As the article shows upon its face, that the very claim of creature to anything of the *absolute* or *infallible*, is a flat absurdity; it is very manifest, that I used no such language as is attributable to me by him. To say a thing is true or indisputable, is very proper, and is said with the same assurance, any man who has solved a mathematical problem, may justly say of it, that it is a true or indisputable solution; but it is not true, if the solution can be gainsaid by any mathematician whomsoever. Moral and Civil and Spiritual Truth and Good, to the developed character of a reformed and regenerating person, is a matter of as great, and I know of greater certainty than any mathematical certainty. For mathematical certainty itself, is vastly increased to character developed in both rational and moral wisdom and life progressively, and all things increase to maturing faculties and power.

I thereupon addressed a letter for publication in the paper in which the slander was made, asking him to specifically justify the above statements or retract them.

I said you may justify by citing any passage in Swedenborg's writings; or passage in The Word of God upon which alone his writings are grounded; and if I can not defend them, as rational, it shall be considered you have justified your charge. He refused to justify his statements or to retract them, or to publish my letter calling upon him as an honorable and honest man to do so, and charging him of making statements that were basely false. I afterwards published my letter in the St. Paul Daily Dispatch, of this city, for the purpose of showing that no man can justify his base calumnies against the doctrines of the New Jerusalem, or against Swedenborg, or myself; and of justice, these slanders were published as dishonorable and dishonest calumniations.

I then, about this time, received the following letter from Wheelock, to-wit:

R. L. Farnsworth:

DEAR SIR.—You must really excuse us. If we should open up the flood-gates of theological controversy in the Pioneer-Press we should have another deluge in which all the windows of heaven would be opened. There are journals devoted to theological subjects. The Pioneer-Press is not; and would as soon open its columns to the lunatics of St. Peter as to the raving bigots and fanatics of creed. Let this then be final notice once for all that we don't want Swedenborgian or other doctrinal communications, reserving to ourselves the right of exception when the circumstances seem to us to justify it.

Yours Truly,

J. A. WHEELOCK.

Now, friend Wheelock, you acknowledge the existence of rational wisdom, and also the existence of moral wisdom, because you know that this as to both is indisputable. You appeal to reason, as the rational balance of authentication and verification.

You then refer to "the many and bulky tomes in which the Swedish Seer delivered his message to mankind," did it not occur to you then, that a work so vast, and claiming on its face, and its claims supported by the best scholars and minds of the age after thorough knowledge of the writings, "as the highest development of the theology and philosophy of the Christian Religion, and as the latest revelation from God Himself of His nature, and of His providence in reference to the whole creation, and of the laws of existence and life, and the duties, destinies and hopes of mankind," that honor, honesty, sincerity and fair criticism would require you out of very vast and abundant means *to make a specific showing of some particular thing* that is therein found to be contrary to either rational or moral wisdom, so that your readers would have had a basis for their own judgments. Then you would not have been as an *editorial little pope, so infallible yourself*, as to make a *reason* for any belief with all other persons, but *your popeship, an unnecessary thing*, and as to have no reason; hence what you have not cannot be given; and then you would have given some justification to your criticism.

On Mr. Croffut challenging Col. Whittle as stated on page 42, the Pioneer-Press published the challenge, and afterwards another article, in which Croffut says among others, the following things, viz.:

From Pioneer-Press, Nov. 10, 1875.

“COL. WHITTLE

had of course, a perfect right to decline a public discussion. I wish to respect that right. But when two or three hundred thousand ministers are boarded and clothed, and paid salaries besides, solely to expound the Christian religion, I cannot see why they should all refuse to defend it when seriously challenged to make good its claims in public—except on the invariable condition that nobody shall answer them. I should think such a spirit would generate heresy, even among the tamest disciples.

“HONORS THE COLONEL.

“Finally, I can ‘put myself in his place’ enough to say that I honor both Col. Whittle’s sincerity and ability, and if I believed as he does, I would become an ‘Evangelist,’ and urge the Gospel upon the attention of everybody, as he does. And if, like him, I accepted Christianity as a matter of feeling and consciousness, without needing any evidence of its historical basis, I would regard all investigation of its origin and reasonableness as unnecessary and irrelevant, if not impious.

“Respectfully,

“W. A. CROFFUT.”

But when I accepted that challenge, and asked Mr. Wheelock to publish such acceptance, to show that there could be a full justification of the True Christian Religion, against all its enemies and opposers, indisputably established; this was refused, apparently to have it publicly established, that no man could defend the Rationality of The True Christian Religion against the assaults of *this Lilliputian god of naturalism*.

Now, friend Wheelock, if there is any virtue, power, and life in your Baal of naturalism, wake him up; perhaps he is asleep, or in the chase, or talking with some one at an inn, or gone on a journey. Cry aloud to him, and gather in all his prophets, of the whole 450 in number, and combine to arouse Baal, and make your holocausts to him from morning unto evening, and by his power justify your slanders.

and base calumnies; and then, when you find this impossible, show yourself an honorable and honest man, by retracting these libels and falsehoods.

Then having learned that your god of naturalism is but the mere *nothingness* of *negation* and *egoism*, give up all worship of him and become a Christian gentleman. In the future, speak of things you understand, and upon which you are posted.

Call upon the Baal of the *Corpuscular Philosophy of Molecules*, and of the *Darwinian Royalty* in the godism of ancestral Baboons, and tell us which is your chief god you bow down to, the *monkey*, or the *molecule*? And tell us, in your descending scale of progressing as the *crawfish* to a *god* of a *molecule* or *monkey*, how long will, and must you progress, to find a Creator?

The prophets of the god Baal in olden times all worshipped the Sun; and how is it that they now have retrograded, and degraded themselves, to the worship of the most diminutive and most ultimate of all things derivative from that Sun, that vast and glorious and resplendent god of fire and light, to the worship of but the derivative *molecule* and baboon?

In Olden Times they gloried in the *royal* and *noble blood* of *Great Human Sires*, how is it now that in your *pygmeanhood*, you *are dwarfed* into the glorying in the *blood* of *ancestral monkeys and baboons*?

Baal's next Dwarf, will prophesy not from a *god-baboon* but from a *god-serpent*; and at last an animalcule-*god*, and thence a god of nothingness itself; and his next corpuscular philosopher, *will teach outright* from *nothingness itself*, for there is nothing below and beyond this *god-molecule*, and god-animalcule but *nothingness itself*.

Now, friends Wheelock, Croffut, and Carpenter and Conway and Denton, and Tilton and all you great moral reformers of this *Age*, if you blaspheme the God of Divine

Revelation, and the Divine Good and Truth of that Revelation, and good and true life in and from it; after your labors in saying to, and teaching your *dupes to cry out* against the *sanctity of the literal sense of the WORD of GOD*, and to *repudiate it* by the sentiment: "*Go up thou bald head,*" 2 Kings 2:23, *then the two she bears of the infernal passions of the wilderness will be upon you, as they were upon France*, and they will fill our country with mob-violence and anarchy; and our prisons with you as felons; and from executions and prisons you will go to your like in the eternal world.

CHAPTER IV.

THE ORIGIN, EXISTENCE, AND SUBSISTENCE OF ALL THINGS.

1. Atheism.

Atheism is the principle of negation or denial of God, and of His Existence, and of His Divine Revelation, and of all the knowledge of that Revelation revealing God in His Life, Character, Quality, and Sphere of His Omnipotence, Omniscience, Omnipresence, and Divine Providence as manifested in the Divine Fruit of All the Universe, which as Infinite Causative, He has Created, and is now perpetually creating, and of which as Sole Existing Origin, He is now perpetually Existing; and of which now as Sole Subsisting Support he is now perpetually subsisting.

And in place of all these rejected Realities, it gives us nothing whatsoever but self-worship or egoism; and yet this sole substitute of this self-worship or egoism, is universally known to be but diabolism itself; and the most abominable, detestable, abhorrent, and dire curse of the Church and State, and of Society universal; and there is known to be no other folly as idiotic as that of worshipping the idol of selfhood, and the god of egoism.

The atheist is the veriest prodigy of folly itself.

Atheism is treason itself, murder itself, adultery itself, larceny itself, and false witness itself, to Society itself, to the State itself, and to the Church itself; for it is in the perpetual commission of every one of these crimes in all the acts of life. It does or says nothing, in which it is not continually violating the commands of the decalogue.

Every one in the dire delusion of its infernal life, is the object of the deepest pity, and the most profound commiseration with all good, true, rational, intelligent and wise men.

Here is a description from the mouth of God Himself, of the recompenses of such criminality in all worlds to its own characters to eternity, viz.:

“The day of Jehovah’s vengeance, the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. (Signifying the tormenting curses of the love of wickedness.) It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever.” Isaiah 34: 8–10.

Now for the remedy: 1st. It is not to shut your eyes and close your ears in the midst of the most imminent peril; as the ostrich, which, when about to be overtaken by her enemy, thrusts her head under a leaf to hide her danger, and thereby only makes certain her destruction.

2d. It is not to go and selfishly join some sect, and make profession of faith in some creed of self-derived intelligence. The Lord says “*Come unto ME all ye that labor and are heavy laden, and I will give you rest; take My yoke upon you and learn of ME, for I am meek and lowly in heart and ye shall find rest to your souls, for My yoke is easy and My burden is light.*” Matt. 11: 28–30. Now *to come to him is not to come to men*, and to take the yoke of His Decalogue upon you, is not to make profession of faith publicly in any absurd creed of men, in which probably there is not one single principle of the Lord’s only Creed of the Decalogue from heaven in it; and for that very reason it is false in every dogma by the ONLY SUPREME AUTHORITY; for having every thing else in it but the truth and the good.

3d. Then what is the precise thing required of an atheist before confirmed in atheism, simply this, that he become more and more a rational man, and from honest and sincere opinions, have the courage to own and live them in the world, and accept the decalogue of good and truth; and reform, of the prohibited falses and evils, because it is absolutely an incontrovertibly perfect law of perfect character, and therefore its God should be acknowledged, for God only can give such a decalogue.

Then acknowledging the God of the Decalogue, and the decalogue which is the complex of everything in the Word of God, as the law of the moral wisdom of your life, compel yourself to a full consent and intent to live it, because it is the only rational law of moral wisdom, and because you see no other life is a rational life. And then compel yourself to bear the reforming cross of the self-compulsion, of abiding in the consent and intent of living the commandments of that decalogue; and then when you fall and stumble thousands of times in temptations, up and at your work of self-compulsion in returning to your full consent and intent of living the decalogue.

God commands us to forgive our brother seventy times seven, which signifies as often as he repents and asks forgiveness; which command he could not give us, unless he, like parents, can forgive children as often as they repent and ask forgiveness.

And God needs no bribe, any more than a parent, to make him willing to forgive all penitent children.

Now following these directions from the Word of God, you can freely do whatever else you may see proper. Always be innocent in this law of divine innocence in your intentions, and you need fear the face of no man, or enemy.

Atheistical powers of negation, are in their principle and quality and life but powers of direct opposition to all

moral and political and civil and even sensuous good and truth, and to all subjects in which their embodied principle and quality proceed forth in orderly fruit for the life of the Church and State. Powers, good or evil, true or false, producing no fruits of any kind of use whatsoever, would be but nothings, to sentient beings, *in want* of all *things* of use *to life*, as origins, existences and subsistences, and of all *its uses* and their *pleasures*, and all their *delights*. In fact the value and appreciation of God Himself, and of every being and thing from Him, is all together, as to Him, predicable of Him as an INFINITE FORM of USE, or GOOD, or LOVE, or LIFE ITSELF; for INFINITE USE or GOOD or LOVE is only of Infinite Life Itself, perpetually going forth in His own Infinite Sphere of His own Principles of Love, Use or Good, and thence in all the sentient beings created therefrom, and continually existing their forms; and thence through all the forms of use in the animal kingdom created, existing and subsisting therefrom; and thence in all the forms of use of the vegetable kingdom created, existing and subsisting therefrom; and thence in all the forms of use of the mineral kingdom created, existing and subsisting therefrom.

Now, in all These Successions of forms of use from the INFINITE to the ultimate of the lowest of the mineral; the INFINITE LIFE of the LORD, as HE says, is the FIRST or INFINITE OR DIVINE PRINCIPLE in the *last principle of the last and lowest form of the most inferior use*; that is, The INFINITE ALE, *in all things whatsoever, to the very last ultimate of the very lowest*. Thus INFINITE CAUSATION IS GOD an INFINITE FORM and EMBODIMENT OF INFINITE PRINCIPLE, and INFINITE QUALITY, and of INFINITE ATTRIBUTES, and INFINITE VIRTUES, and *proceeding forth in HIS OWN SPHERE of accommodated principles and qualities as the constituents of all these successive forms of use, as the fruits of His Divine Life*. HE says "*I am the Alpha and Omega, the Beginning and the End, the First and the Last.*" Rev. 22:13.

And thus, as Pope says and which is accepted by all rational men, "The Lord Lives through (or rather *in*) all life." So all forms of life are divine in their life, and useful ones are divine in their form, and all religion is the innocent life-use of them; and all irreligion is but the guilty life-abuse of them, for and in arbitrary power and gains.

From every use there is an effect or form of use as a constituent of either an Innocent useful power, or of a guilty hurtful power of some life. Hence proceeds forth all spheres of life in the productions of all orderly and useful forms, or in the productions of all disorderly, vicious and inverted forms of evils to serve the ends, motives, intentions, and pleasures of wickedness and evil.

Hence, as wickedness and evil in powers and their forms are in deadly hostility and opposition to all powers that will not tamely and submissively serve such wicked and evil powers in all their ends, and for all their causes and reasons constituting their motives of such life, such evil and wicked powers must be exclusive against both all the constituents of rational wisdom, unless corrupted and prostituted to serve such guilty powers; and also must be exclusive against all the constituents of moral wisdom and life, and hence against all the moral powers and their uses.

Hence, there must be either universal opposition and war and persecution, or the corruption on one side of the moral powers, or the restraint on the other side of that opposition by hypocrisy from mere fear, and from merely selfish policy.

Hence immoral powers always exclusive by evil nature *persecute* moral powers to their halting in desperation, whom they cannot subjugate, and they *drive out* from them, all who have too *much probity to be seduced*, and malign, and *afflict* and calumniate all they cannot corrupt, and all that they can not by reason of their *integrity use*, they cause them to halt in their works of use if possible by destroying their standing with their votaries, and thence with men;

and those they dare not kill, they *cast off*, and excommunicate from society, fellowship and sympathy. "In that day saith Jehovah. will I assemble her that *halteth* ; And I will gather her that is *driven out* ; And her that *I have afflicted*, And I will make her that was *cast off* a strong nation, And Jehovah shall reign over them in Mount Zion, from henceforth even forever." Mich. 4 : 1 to 6.

It is the living of these two opposite lives, of opposite spheres, that makes the opposite powers.

Every Power is the effect, product, and fruit of its own quality in its *seed-principle*, moral and immoral; and is itself a *fruit* whose seed and quality is in itself for all fructifications of itself, and in all its multiplications to infinity. This is equally true of every human, animal, or vegetable form of life and power. Hence every immoral power is a fruit of a form having a seed-principle in itself, fructifying and multiplying its own quality in its own forms of fruit, whose seed is in itself, to infinity, and these forms and products of immoral powers, which themselves are alike immoral powers, proceed always in the constituents of their own life, which are arbitrary and unjust, and cruel power, adulterous lust, malignant love, and thievish desires, fructifying and multiplying by every strategy, devise, fraud, deceit, cunning, and iniquity of human ingenuity, and seducing by every falsity of mere appearances, and by every prejudice, bigotry and superstition of ignorance and blindness; and by catching and enslaving the weak and undeveloped faculties of children, boys and girls, and degraded intellects at home or among heathen; and by all the hopes and fears of the ignorant, bigoted, prejudiced, and superstitious predicable of a future life in the world to come.

Among the constituents of the life of these immoral forms, and fruits of such forms whose seed and quality are in themselves, are the dogmas and tenets of power and gains.

These are principles of adulteration, murder, and theft, and deceit. They adulterate the Infinite Principle into a creature, like unto finite man, in anthropomorphism, by separating the creature principle derived from the mother, and the Human that was conceived from the Holy Spirit, as one person from Jehovah God, the Father, as another person; thus making the Divine into two persons, and making One Person of the Divine Principle, and another person out of the Human Principle of the Divine, which was conceived of the Holy Spirit, and thence was alone of the Holy Spirit, in Principle, and in Quality and in Life. And hence this Divine Principle was Divine Good and Truth, and Divine Love and Wisdom, and of Divine Life, Virtue, and Power; because Supreme Divinity was in His Own Divine Principle, in His Own Infinite Life, attributes Quality, Virtue, and Power, and Hence This Human Divine Form Is The Form of God Himself.

This Divine Form of Good and Truth, and Love and Wisdom, and of the Life and Light of the World, was the Bread that came down from heaven, and that hath All Power in Heaven and on earth; and of whose divine affection of the principle of the good of love, was signified representatively by *flesh*; and the truth of wisdom signified, representatively by blood, proceeding forth from the Divine Form of God in His Infinite Sphere. *It is of which alone*, any one can eat and drink, and live forever, a form and quality of moral or living power. •

Atheism is not the denial of the flat absurdity of adulteration consummated by making that Human Divine before glorification, another and separate person and being than God Himself, when by putting off its but creature-human instrument and form derived from the virgin Mary and her womb as but a human instrument of her Creator, there remained nothing belonging to It, or predicable of it, but the Divine. Before it was the Human Divine, because

It had a human imperfect adject and creature-human, viz., the son, of which Mary was the mother, as a mere instrument of the Divine, by which He could come down to and operate on man and spirit; and by which man could approach to the Divine, and see and realize the Divine in this instrument of the Divine, viz., in the son of Mary.

But his glorification consists of the Divine Human Principle through His whole manifested life in the world, coming down and out in divine accommodation to this natural plane of life filled by the son of Mary, with nothing but hereditary Jewish evils and falses, and expelling and exterminating them in that plane and entire degree of life, until at last, upon the cross and in the tomb, he extirpated and put off all this creature son of Mary, with its entire evils and falses, filling its entire plane and degree of life with the Divine Human Principle and Quality of The Father or Supreme Divinity in the Divine Accommodated Constituents of Celestial, Spiritual, Spiritual Natural and Divine Natural, even to the moral, civil, and sensuous and corporeal degrees of human life in this world. All which things were symbolically taught in the Old Testament Scriptures, especially by those concerning Moses, Abraham, Isaac, Jacob, Joshua, Gideon, Joseph, David, Solomon, and Elijah. Now Jesus Christ having ascended up where He was before, He is but The Father *accommodated* in His own Divine Human to man, whose Principle and Quality all who will, may realize.

This creature human form that came from the virgin Mary, did not, in its principle or quality, come down from heaven, nor from the Holy Spirit, nor was it divine; but it was conceived by her, on her part, in sin and born in iniquity;" as David in spirit prophetically declares, in Psalms 51:5, "Behold I was shapen in iniquity, and in sin did my mother conceive me." And by the Lord Himself, in John 3:6, 7. "That which is born of the flesh is flesh,

and that which is born of the spirit is spirit; Yé must be born again." And that this *creature form* derivative in all its human principle and quality from Mary, is no part or principle or quality of the Divine from the Holy Spirit, and that came down from heaven, and was of no virtue whatsoever in itself solitary, or in any other sense than that of being but merely instrumental to the Divine Form and Principle of God. And the Lord so expressly declares, in John 6:63, when speaking expressly of that mortal and creature-human from Mary, as a mere adject which he was about to lay aside and down, and ascend up where He was before. He said, "It is the SPIRIT that quickeneth, the *flesh* profiteth nothing; the *words I speak* unto you are Spirit, and are Life;" that is, they are the forms and quality representing the principle and quality constituent of spirit and life, and they are the forms of knowledge that are receptacles of life by influx from God, giving man rational wisdom, for reformation and regeneration by life, by which moral wisdom is given by influx from God as a man renounces uncivil life and immoral life in their principle and quality, and lives civil and moral life in their principle and quality, and thus they only by the life, ever become constituents of moral powers.

This creature form derived from the virgin was but creature, and was full of all the hereditary evils and falsities of the Jewish Church and Nation; and being but creature, could never in itself solitary be any principle or quality of the life, or the light of the world, nor of giving life to the world. And being but creature alone, in neither form nor principle, or quality, could any divine be predicable of it.

It, as such creature and form, solitary by itself, could by no possibility possess any attribute of the Infinite. Thus to give it solitary as a person by itself, Infallibility; an Attribute which can belong only to Infinite Omniscience, Omnipresence, Eternity and Omnipotence Itself; for know-

ledge cannot exist apart from the power giving or receiving knowledge ; is as irrational as it is unscriptural and absurd, and to do so, demonstrates the fruit of immoral powers, proving the power from the fruit, not to be in and from the constituents of even rational wisdom ; and hence that such *powers* have become but blind leaders of blind votaries, and that they are leading then directly into the *ditch* of a perpetual fossilization in the bowels of the earth.

That the Human Divine was and is only from the Holy Spirit, and hence not from Mary, is most scriptural ; and teaching that Divine to be from Mary, is most unscriptural as well as most absurd, as said in Matt. 1 : 20-23 : "*That which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name JESUS (that is, Saviour) for He shall save His people from their sins,*" (that is from the principle and the power seducing to sinning, and enslaving in sinning, and in a life of sinning, and its retributions and recompenses of all curses.)

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet (Isaiah 7 : 14) saying, Behold, a virgin shall be with child and shall bring forth a son, and His name shall be called IMMANUEL, which being interpreted is God with us," (that is, Is in Principle and Quality God, or The Human Divine, with us, and not at all a mere creature human from a mere creature mother.) And in Luke 1 : 34-35 This is said : "Then said Mary unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of The HIGHEST shall overshadow thee ; therefore also that *Holy Thing* which shall be born of thee, shall be called The Son of God." And in Mark it is said 1 : 1, The Gospel of Jesus Christ The Son of God ; not the Son of Mary. And in John 1 : 1-5, 9-10 Jesus Christ, This Son of God, is directly and unequivocally declared to be God Himself, and as such the

Creator of all things ; and that without This God as Creator was not anything made that was made ; and that this God and Creator was in the World, and that the World Itself was made by This Supreme Creator God ; and that He is The Light enlightening every man that cometh into the World. Hence, He is the Creator, and Light, and Saviour of Mary the mother of that creature human. That creature human *only*, being from her a mere creature, of which Christ thus said it is that, that "profiteth nothing." These things are declared in these words "*In the beginning was The WORD, and The WORD was with GOD, and GOD was The WORD. The SAME was in the beginning with GOD. All things were made by HIM ; and without HIM was not any thing made that was made. In HIM was LIFE ; and The LIFE was The LIGHT of men. And The LIGHT shineth in darkness ; and the darkness comprehended it not. * * Was The TRUE LIGHT which enlighteneth every man that cometh into the world. HE was in the World, and the World was made by HIM, and the World knew HIM not.*" HE IS THE MEAT, *or LOVE, and thence WISDOM from that LOVE, that is both That LIFE and LIGHT of the World ; as He declared to His disciples in John 4 : 31-34. "The Disciples asked Him saying Rabbi, eat. But He said unto them I have meat to eat that ye know not of. Then said His disciples one to another, Hath any one brought Him to eat ? Jesus saith unto them My Meat, is to do the will of Him that sent Me, and to finish His Work."* And This is the *Divine Meat and Work* of the Life of God, and of the life of universal man in the State and in the Church as declared in John 6 : 38-63, among them are these words, "The Jews murmured then (among themselves) at Him, because He said, I am the *bread* which came down from heaven," and saying "How can this man give us *flesh* to eat?" He answered them, showing how He came down from heaven to man ; and how He could give *flesh* and *bread* from heaven ;

and showing what is that *flesh* and *bread* which he gives from Heaven, and The Father, which is the Life and Light of the World; 1, in v. 45 "It is written in the prophets;" (Isaiah 54 : 13, Jeremiah 31 : 33-34) "And they shall all be taught of GOD. Every one therefore who hath heard of The FATHER cometh to Me." 2, in vs. 47, 48, 50, 51 "Verily, verily, I say unto you, He that believeth on Me; (The Human divine In its Constituents of Knowledge, Rational Wisdom, and Moral Wisdom of and from The Highest, and after glorification, believeth in His Divine Human, and eats them in and by the life, as divine meat and bread from Heaven,) hath eternal life; I am the bread of life.—This is the bread (or principle and quality) which cometh down from Heaven, that any one may eat thereof and not die," (civilly and morally) "I am the living bread, which came down from heaven, if any one eat of this bread, he shall live forever, and the Bread which I will give is My Flesh;" (Divine Love of Good, for all good is of love) "which I will give for the life of the World." 3, in v. 63 "It is the SPIRIT that quickeneth," (The flesh of the creature derived from the creature Mary,) "profiteth nothing; the words" (of knowledge) "are spirit;" (are the constituents, truths, and wisdom, of spirit organism that can come down from heaven,) "and are life;" (the constituents of spirit life from the Father,) Hence, it is said in v. 57, "As the Living Father hath sent Me, and I live by the Father, so he that eateth Me, even He shall live by Me;" and in John 15 : 10, "If ye keep My commandments ye shall abide in my love, as I have kept my Father's commandments and abide in His love;" and in the same chapter v. 26, "When the Comforter is come whom I will send unto you from The FATHER, the Spirit of Truth, he shall testify of Me;" and in John 16 : 13, "But when he shall come, the Spirit of Truth, he will lead you into all truth"—"he shall receive of Mine and shall announce it unto you. All things whatsoever The

Father hath are Mine ; therefore said I unto you, he shall receive of mine, and shall announce unto you." Hence Knowledge of Jehovah God, in Jesus Christ The Divine Principle and Quality of and from Him, and His Own Entity in Jesus Christ ; and what is of, and from him Proceeding and Sent, is Jehovah God Himself the ivine Principle and Divine Quality and Life Itself ; and hence is Jesus Christ Himself in Divine Principle and Divine Quality. Hence this knowledge of the Personal and Infinite Embodiment of Life Itself, of Principle Itself, and of Quality Itself, and of Love Itself, and of Wisdom Itself, and of Good Itself, and of Truth Itself, and of Infinite Power Itself, Omniscience Itself, and Omnipresence Itself, and of Infinite Providence Itself, is itself the constituent and principle to naked faculties of freedom and reason of all derivation from that Supreme Causation of Divinity, of all things whatsoever predicable of human life, whether in the Church or State, as the Lord says, in John 17 : 2, 3, 10, " As Thou hast given Him power over all flesh that everything thou hast given Him, He might give them (those given Him) eternal life (or might give to them eternal life.) But this is eternal life, that they might know Thee the only True God, and Whom Thou hast sent Jesus Christ." " And all Mine are Thine, and Thine are Mine, and I am glorified in them." And John 5 : 26, " And as the Father hath life in Himself " (that is, Infinite Life Itself in Himself as Supreme Divinity) " so hath He given to The Son to have Life in Himself ; " that is, infinite Life Itself in Himself as Supreme Divinity. And the reason is because as He says, John 10 : 30, "*I and MY FATHER are ONE.*" So all true and real relationship in life ; and in the Church, and in the State is in, of, and from this divine principle of causation of all things of true life ; as Jesus said in Matt. 12 : 47, " Then one said unto Him, Behold thy mother and thy brethren stand without desiring to speak with Thee. But he an-

swered and said unto him that told Him, Who is My Mother? And who are My brethren? And He stretched forth His hand towards His Disciples and said, Behold My mother and My brethren! For whosoever *will do the will* of My Father Who is in heaven, the same is My brother and sister and mother." Mark 3:31, Luke 10:20-21. "Ye are My friends if ye do whatsoever I command you," and "This is My commandment, that ye love one another as I have loved you," John 14:12-14. *Willing divine good* to others is *bread*, and *loving in life* that *good* to others is *flesh* or *meat* from heaven, and not from any creature, that none but God can give.

The *forms*, and the spheres from the Infinite Sphere of God from Infinite Beginning to their ultimate and lowest end of All moral powers, are given, that by contrast and comparison, the *forms* and qualities and principles of all immoral powers, and their constituents, may be distinctly seen by all positive and rational minds; and as a summary thereof, I will quote from the volume on Divine Providence; that is, on the Providing of these, by the Lord for every moral power, by Emanuel Swedenborg, n. 335. "*That the operation of the Divine Providence takes place through means from pure mercy.* There are means and modes of the Divine Providence; it is the *means* from which man becomes man, and is perfected as to understanding, and as to will; it is the *modes* by which those things are done. The *means* from which man becomes man, and is perfected as to understanding, are called by the general word *truths*, which become ideas in thought, and are called things in the memory, and themselves are knowledges, from which are sciences. All these *means*, in themselves considered (that is as to all living virtue or potency) are spiritual; but because they are in natural things, they appear from their clothing and dress as natural, and some as material. These means are infinite in number, and are infinite in variety;

they are more or less simple and compound, and more or less imperfect and perfect. There are means for forming and perfecting natural civil life; also for forming and perfecting rational moral life; also for forming and perfecting heavenly spiritual life. These means succeed, one kind after another, from infancy to the last age of man, and after that to eternity; and as they succeed by increasing, so the prior ones become the means of the posterior, for they enter into every formation as middle causes; for from these every effect, or every conclusion is efficient, and thence becomes a cause; thus the posterior ones successively become means, and because this is done to eternity, there is not given a postreme or ultimate which closes; for as eternity is without end, so wisdom, which increases to eternity, is without end. If there were an end of wisdom with the wise, the delight of his wisdom, which consists in the perpetual multiplication and fructification of it, and thus the delight of his life would perish—although the wisdom of the wise increases in heaven to eternity; still, however, there is not given such an approximation of angelic wisdom to the divine wisdom, that it can *touch it*. Just as many are the means through which man is formed and perfected as to will; but these are called by the general word, goods; from the latter, man has *love*, but from the former, man has wisdom; the conjunction of them makes man; for as that is, such is man."

Then there being absolutely no comparison, nor parallel, nor touching of any creature wisdom of man or angel to eternity with the Infinite Wisdom of the Lord Jesus Christ, as says the LORD, in Isaiah 40:11, 12, "All nations before Him are *as nothing*, and they are counted to Him *less than nothing*, and *vanity*."

"To whom then will ye *liken* God? Or what *likeness* will ye *compare* unto Him?" Then the insane principle of making any *one*, or any body of men, *exclusive* or *superior*,

or *more holy than others*, by any claiming of the divine to themselves, is exposed in these words of God. Isaiah 65: 3, 5, 'A people that provoketh Me to anger continually to my face—Burneth incense upon alters of brick—Which say, *stand by thyself, come not near me, for I am holier than thou.* These are a smoke in my nose.'"

2. Naturalism.

Is the earth a growing and enlarging body, as demonstrated by the strata and fossils as far it has ever been penetrated and examined towards its centre; and also by the relics of ancient ages, and most ancient ages being more and more deeply embodied in the earth the further back we go in those early ages?

As this is indisputable, then it is certain that the earth is even now in a perpetual state of creation into a larger and larger globe.

As we know its circumference and diameter and size, it is certain, that a creating and growing body, had an original creation and beginning, and its age may even be ascertained by determining its increase centennially in the centuries that are ascertainable by its stratas already penetrated.

Or at least, even science now is able to know with indisputable certainty, that it is a created body, and that it, with all things in and upon it, had a beginning.

And since it, and everything in and upon it has the fruit of *infinite mechanism* everywhere manifested, we know certainly the DIVINE MANHOOD *of that mechanism* by this, *His Own Fruit, everywhere verifying His Virtue.*

Then we also know God, whose Goodness and Truth, or Divine Love and Divine Wisdom, Has Proceeded out and down in Divine Thoughts, in Divine Accommodation to the competence of all degrees of human life, even into the Written Word of God.

God, in making finite man in His own image and likeness, gave us a divine looking-glass, which is ever present with us, and therein we may always see the symbol and representative of the True God; and how the Divine Life ever proceeds forth in its own Divine Mechanisms.

How man's life of love and wisdom proceeds forth in the thoughts of his understanding, into the words of his tongue, and the mechanisms of his hands is shown in part 2, pp. 4, 5, 6 of the Lecture at the end of this volume.

Herein, then, we have a *finite god*, the very image and likeness of the Infinite Creator, in our own true and orderly lives, proceeding forth in all our words, in all science, reason, and rational wisdom, and in all our works of moral wisdom in finite capacities and virtues, and life and attributes, in perfect representation and correspondence and symbolism of God Himself.

Then since man, as we have since, is a real spirit, God is represented by him as such spirit, as God a Spirit, and as a Spirit in a Manhood of One Divine Person.

Now prophets of the Baal of Naturalism who are negative as to a Divine Revelation from the invisible Preternatural and Supernatural World, tell us how it is possible without it for any man to know anything about anything whatever above or prior to nature which we have seen has had a beginning.

Tell us whence and by whom and from whom originated, and now exists and subsists all the bodies and all the spirits of mankind in all the mechanisms and lives of both spirit and body.

Since you have no knowledge whatever, or intelligence or wisdom yourselves whatever upon these subjects, tell us by what right you attempt to enlighten people about that concerning which you are yourselves in the most utter ignorance.

It is rational for every one to reform himself of believing

all that is contrary to rational wisdom, or that is contrary to moral wisdom; but is it rational for men who have themselves neither rational wisdom or moral wisdom upon the most essential and important of all subjects, to be writing and teaching concerning such subjects of which they themselves know nothing at all; and every time they attempt this they manifest their folly?

How can any one teach what he does not know?

You show that you have totally rejected the teachings of "the lunatics of St. Peter;" and "the raving bigots and fanatics of creed;" but that is or can be no reason for your rejecting any principle or quality of rational wisdom or moral wisdom; or for your opposing that which you do not understand.

If your excuse of lack of the understanding, of moral and spiritual subjects, is the want of moral and spiritual appetites for them, the reason and remedy is given at p. 8 of the lecturer at the end of the volume.

Will you please tell us how, from whom, and by what means both rational and moral wisdom are incorporated into man so as to give him capacity of life in them, and to think, teach and use them?

Is it done by the sun, or molecules, or animalcules?

Now since you are all capable of knowing that there is nothing in the Decalogue which is a complex of the True Christian Religion, *but rational and moral wisdom, you are absolutely bound to accept* this Decalogue and thus the True Christian Religion; because it is purely rational wisdom itself, and moral wisdom itself.

You can't accept it any faster than you understand it, for understanding it is but the initiatory reception of it. And nothing from God can be in conflict with His Decalogue.

Now since we have found an ecumenical basis of union and concord in an absolute fountain of both rational and moral wisdom, that you know no man can gainsay or resist or controvert, let us all "exercise war no more."

I tender all men the Olive Branch of peace and good will to men, in this *Rock—Tried Corner Stone* of God's Decalogue.

All rational and moral creeds are in it. God himself is in it, the Life and Light of the World.

You can but accept it as rational beings, because it is an Absolute Decalogue; and because there is no absolute principle therefore not in it, or that is out of it, and there is nothing whatsoever to accept in its stead.

Then accepting it, the absolute principle of both all rational and moral wisdom, you rationally must accept and acknowledge Its God of Absolute Love and Wisdom, for from nothing there can be but nothing.

If you all down at Jericho have fallen among thieves, don't die there among priests and levites; but accept from the Good Samaritan His Remedial Fountain of everlasting Life.

The three questions propounded by Prof. Tyndall and Dr. Carpenter, referred to on pp. 41, 42, related to the known correspondence of effects to causes, and to the impossibility of any prayer ever in anyway destroying or infringing upon such law of necessary and exact correspondence of such effect in every particular with its own respective producing cause.

Now all their premises therefore are fully conceded.

There is known to be nothing of spirit or spiritual substance or principle or power commixed or commingled in materialism.

"God is a Spirit," and "His Kingdom is not of this world," because it is absolutely and discretely supernatural and preternatural, or *It could not be THE SOLE CAUSATIVE of all natural things, and THE OPERATIVE LIFE, ORIGIN and VIRTUE of all their life, virtues and uses, and of their every power.*

So here they are really but verifying and confirming the True Christian Religion, pp. 58-60, 70-75, 83, 84, 61-65.

That no prayers vary or change God, or vary or interrupt the correspondence of effects with their causatives, was clearly revealed in the doctrines of the New Jerusalem; and this very light they derived directly or indirectly from those writings which had been more than a hundred years already given to all Christendom before they used it to confound these blind clergymen of London and Christendom.

In 1871, I answered this question, and sent the work all over the earth, and which answer may now be found on pp. 8 and 9, part 3d, of the Lecture at the end of this volume. So there was nothing in their question new, except to those guilty of being most inexcusably blind and ignorant.

Prof. Tyndall is not a Naturalist; he is but a repudiator of the dogmas of insane exclusiveness.

He is, I trust, but one of the vast host of unfortunate men who have fallen into the hands of those thieves inhabiting the wilderness around Jericho; and who, after being left perishing in absolute destitution by its priests and levites, is so fortunate as to receive the Infinite Succor of The Good Samaritan, always sure to find the *really honest and sincere lost*, of every land and religion.

I will here copy an article from the *Pioneer-Press* of St. Paul, of April 22, 1876, viz.:

"UNITARIANISM IN ENGLAND.

"Mr. M. D. Conway, in a recent letter, announces a revolution in the Unitarian denomination in England: 'The Unitarian denomination in this country has been completely revolutionized, and that by the shade of the great Bostonian, Theodore Parker. The council of the denomination voted, by a solid majority, that Parker's works should be published along with those of Channing and others, out of the funds of the association. Then followed a tremendous storm. A meeting was called to reverse the action of the council, and the result of a very crowded meeting was to reveal the astounding fact that a large majority of the Unitarian preachers of this country are disbelievers in supernaturalism. Theodore Parker, dying at Florence, whispered that there were two Parkers—"One is here dying in Italy, the other I have planted in Boston. He will stay there and finish my work." The prophecy is but half fulfilled.

Parker has not stayed in Boston, but his soul has been marching on here in London with a vigor which his warmest friends could hardly have prophesied."

Drawn out by the flattering notices of his lecture in that paper, I attended at the Opera House to listen to his lecture, where I found about 300 persons.

He disproved the True Christian Religion, as a libertine would disprove the entire existence of chaste, female virgins and wives, by a minute exhibition of all the forms of fallen women in the rottenness of prostitution, as a monarchist would disprove Republicanism, by exhibiting the corruptions, abominations, and infernalities of Republicanism, in its prostitution under the dominion of official thieves, robbers, tyrants, pirates, murderers, traitors and anarchists, or as none but a fool would think of blackening the quality of what is good, pure, innocent and true, by showing goods adulterated into evil; or purity prostituted into corruption; or innocence in its profaned degradation into the criminality of guilt; or truth perverted into the falsification of a lie; or to blacken the character of a Washington or Franklin, by exhibiting an Arnold as once their associate; or lastly, destroying Christianity by delineating the character of a Judas, who had been a professed disciple; or by disproving rationality, by exhibiting its corruption into irrationality.

Not knowing that, the only possible way in which Christianity could be at all affected in any truly rational mind, would be by successfully attacking the quality of its real principles found in its entire complex in the Decalogue; and the entire complex of the Decalogue is in the two loves of The Lord and the Neighbor.

The willful, confirmed violation of any principle, by adulteration into a principle of evil, which is so utterly corrupting and depraving, as entirely to unchristianize any man, by this corpuscular philosophy, is supposed to disprove the principle itself.

Because all created things of Spirit, and of Materialism have originated, and are now being created, and existing, and subsisting, they are the demonstrative effects of a Supernatural and Preternatural Creator, Power and World, and hence These Fruits ever born and multiplying, and fructifying *ad infinitum*, are ever demonstrably proving their own causatives.

No naturalists have ever, or can by any possibility even state any other reasonable causative, or state *one real reason* for disbelieving in the God and Creator of the Universe, the God of the Supernatural and Preternatural Divine Revelation; or find one principle in its genuine quality, that is not both rational wisdom and moral wisdom.

Nor has ever a naturalist shown any reasonable way, any man born in his present ignorance of "God a Spirit," and of His Spiritual Government, can ever know God and His Spiritual Government, and the rational wisdom and moral wisdom and moral virtues, derivative from God only in such Divine Revelation; nor is there one who now has that capacity.

Well, Conway's audience seemed to enjoy his most puerile feat of, but nonsensical argumentation; which may have been on the ground, that it was a respite of their spirits from the retributions of God's violated Word judging them.

Now, if naturalists want to know and realize their real state and condition; and what all of them have actually realized it to be, and will so actually fully realize the same soon after passing away from the natural world into the Spiritual World, let them read the two Memorable Relations of Nos. 692, 693 of the True Christian Religion.

Theodore Tilton supposed he had disproved this Divine Revelation, by, as he thought, overturning the Lord's Sermon on the Mount, by saying the Lord's saying, "that whosoever shall say to his brother thou fool shall be in danger of hell fire," was an absurdity.

When informed that the only absurdity about it, was in his construction, or assumed meaning of *this saying*.

Brother in its meaning in the Word of God signifies the good of life; now is it not very manifest that whoever then shall in his heart say as to this good of truth, or as to keeping the justice and morality of the Decalogue, that this life is but folly, is in danger of falling into this very folly of loving and living evil, and making it the governing principle of his life, and having the two she bears of infernal passions upon him.

So Denton found another supposed absurdity in the Lord's saying that by faith as a grain of mustard seed, man would be able to remove mountains into the sea.

Now when it is known that there is no faith in God derivative but by the Word of God, and thence no Omnipotent power of God given man against evil but in this faith in God; and that God can give of His Omnipotent power, in faith to all men sufficient to remove all evils; though mountainous in dimensions, then instead of there being any absurdity about *this saying*, it is most rational wisdom itself.

All the absurdity is in the ignorance and assumption of the naturalist.

The literal sense of the word in hundreds of passages of the Word teaches that brother, scripturally, signifies good; and that the faith of God signifies the Omnipotent power of God saving man from the power of evil, and that mountain signifies the Celestial Good of the highest heavens, and of the celestial man and church on earth; in an opposite sense it signifies the diabolical evil of the deepest hells and most diabolical men.

What then is the folly of naturalism in attempting to teach about supernatural and preternatural things, of which they confess themselves utterly ignorant.

Now, since the Decalogue is the sole and absolute com-

mandment of life everlasting, as appears an hundred times repeated in Exodns 20, and Deut. 5, 27, 28, 29 and 30 chapters; and in Matt. 19:17, Luke 11:28, John 8:51, 55:14, 23; and Rev. 22:14. Who can state or conceive in his imagination of any other good or true life, but the life of the Decalogue?

And since this is precisely the end of all commandments, and their only use and end, *manifestly*, viz: They could be given for no other end, cause, or reason, by Divine Mercy, Love and Wisdom, commanding the only good and true life, except that they be kept by his children.

Then the *very simplicity of Christian life*, and *great plainness*, and *most easy way* for all men, of even the *least competence of reason*, to find *most readily*, without the danger of losing the way at all, is *most positively declared from the mouth of God Himself in these words*, viz:

“Wherewith shall I come before Jehovah? * * *He hath showed thee O man, what is good, and what doth Jehovah require of thee but to do justly, and to love mercy, and to walk humbly (or obediently) before God.*” Micah 6: 6, 8; Deut. 10:12, 13; 1 Samuel 15:22; Hosea 6:6 and 12:6. “*The way-faring men, though fools, shall not err.*” Isaiah 35:8. Then it is certain, that to men of every religion of the earth, and to men of every ism, there is given competence to know good from evil, and hence to begin reforming their lives at once; and *that all exclusiveness wherever found, is no principle of Christianity.*”

3. Orthodoxy.

What have the radical principles of the dogmas of orthodoxy, as the principles of origin, existence and subsistence, the life, support and nutrition and growth, for sensuous, for civil, for moral, for spiritual and for celestial powers in the Church or State?

What fruit of rational Wisdom, what fruit of moral wis-

dom ; what fruit of moral quality, innocence and good, has the tree of orthodoxy ever borne, or ever been capable of bearing or even now is pendent on its branches ?

For an analysis of dogmatic orthodoxy I refer you to pp. 9-14, part 4 of the Lecturer, which is at the end of this volume, and which please now read.

Eighteen thousand copies of this small work was sent all over the earth five years ago ; and by it the dogmatic absurdities of orthodoxy were weighed in the balances of the Word of God ; and the hand writing of the power of their evil principles was found after testing the quality of all the fruit pendent from this tree, against its walls of dogmatic falsities of evil ; in the judgment of unimpinged commonsense and common perceptions of the people of *Mene, Mene, Tekel Upharsin*, clearly legible to even "the way-faring men who though fools shall not err" therein in their judgments.

And judgment went therein universally by confession or default, for the prophets none had neither voice given them, nor any power given them *to make any answer* from their god Dagan or Baal (of the mechanism of their own hands ;) nor could this god of dogmatic absurdities, having eyes that could not see, and ears that could not hear, for these idol gods *can not regard* their votaries at all ; "They that make them are like unto them ; so is every one that trusteth in them." Psalm 135 : 18, see pp. 94-96 and 68. 1 Kings, 18 : 26-29, give power to answer.

How this god of *faith alone*, this Dagon of the Philistines, or men whose faith in the gods of tripersonality, the mechanism of human craft, will always suffer before the Ark of the Covenant of the Sacred Scriptures, is given in the Lecturer, part 4, pp. 9 to 11. In that little 16 page sheet, speaking only from the Word of God, Goliaths all fell by the pebbles or peters or stones or truths of that Omnipotent Word of David who but represented Christ the Divine Sower and Son of Man.

And the Dagon by the same means before the power of the truths or doctrines of the New Jerusalem having fallen upon his face, is again elevated to his place as god in the Church of the Philistines, But before the Ark of Jehovah of the Word of God, now the head of Dagon and both the palms of his hands are cut off, that is, tripersonality in its Beginning Principle and in all its evils and falsities are dissipated as diabolical, satanical and infernal, and absolutely unscriptural.

And there has not been found one of his prophets during the lapse of these five years, that is even willing to make an attempt to place this god Dagon in his place, as either a god of rational wisdom, or of moral wisdom at all; and yet his dogmas are substantially the dogmatic creed of protestantism. See p. 9 of L.

Neither is there in this centennial year, one goliath of all these Philistines, that can justify at all in the Word of God, or its rational or moral wisdom, this god Dagon, that has lost forever his head and his power, and whose name is Abaddon and Apollyom. Rev. 9: 11, and great red Dragon. Rev. 12: 3, 14, 17.

The prophets of this great red Draggon cannot at all defend their god against the power of Wheelock, Croffut, Carpenter *et al.*, who are but the prophets of this *modern god*—this *liliputian god* of *baboons*, *molecules*, and *animalcules*; who, in their insane conceited babblings of mere ratiocinations are great civil and moral reformers by the principle of the negation of God, and His rational and moral wisdom which can be derivative to men, only in and by the principle of the Word of God.

These prophets, whose corpuscular Oracle is to enlighten mind, by blotting out of it its only rational Sun, and regenerate the spirits or characters of men by the entire negation of faith in its only moral Sun, *are of all men in most need of reform themselves.*

The entire negation of all knowledge of the principles of rational wisdom, and moral wisdom of Life from their only and Infinite Source; and the entire negation of that Infinite Origin, Existence, and Subsistence Himself, of All moral virtues and Moral Government and moral principles and of Divine Providence, *is their remedy* for the *ruin*, in the Church and State, signified by the *symbolical valley of very dry bones*. Pages 94-97, of this, our day in Christendom.

That *ruin itself*, is but the *effect* of *that negation* of the *spirit*, and the *life*, and the *light* of the Word of God by its adulteration and falsification in the worship of the god Baal, that is, the god of *Great Egoism*, into the *dogmatic idolatry* of the *lust of power and gains*.

Their remedy, therefore, now is, to *consummate* this Gigantic Crime of Infernalism, by the *absolute negation* of the Only Principle of the Life and the Light of the World.

Because of the common perceptions of the people, when free from all disturbing excitement, and thinking rationally, discrediting all the conflicting dogmatic creeds of the self-derived intelligence of sectarianism, and the war between naturalism, catholicism, and protestantism, the source of rational and moral wisdom, is already being banished and voted out of our schools.

Atheism and Naturalism are doing all they can, the former to blot God and His Word and dominion out of the minds of men by books and lecturers, and the latter by the same agencies, to entirely discredit the authority and sanctity of the Word of God, as a Supernatural and Preternatural Divine Revelation, in the minds of men.

In its letter of natural words and things, as signs of the knowledge of civil, moral and spiritual principles and qualities, it must be in accommodation to every degree of savage, of heathen, and of infantile competency of reception of human life. Hence these signs, or representatives or sym-

bols of higher things, are capable of many grades of use, and are thus entirely adapted to support human progressive life in all its manifold varieties of both rational wisdom, and in all its manifold varieties of distinct moral wisdom. So must it of necessity, as the Infinite Work and Word of God, support human retrograding and descending life in every degree of its degradation, and in every perversion of human life.

This it has of necessity done for all Christendom and Heathendom, until we have all reached the *state* of the *valley of very dry bone-ism*.

This absolute accommodation of the Word of God to its lowest plane of most vulgar or common things is necessary, because it there suitably meets the very common germs of very vulgar or very common wants, organisms and lives.

All true science is equally accommodating and useful to the very lowest vulgar things of universal life; and must be to be true science.

Now this apparent vulgarity, or absolute accommodation to universal germs, even of lowest life, constitutes that very quality which is attacked by infidelity, as its *bald-head*. But in its use for universal life by the DIVINE PHYSICIAN, this its *bald-head*, is but ITS DIVINE PERFECTION.

What physician in his professional knowledge and practice, does not find in human organisms, germs, forms, diseases, and universal things, *vast bald-head-ism*. If he as idiotically, as infidelity, should only see the vulgar side of universal organisms and things, he would render his own life an abortion of manhood.

The world must receive and grow an undoubting faith in the rational wisdom and moral wisdom of the Word of God, for It is the Only Power, and It is an Omnipotent Power, for reforming the world of its infernal passions of the veriest wild beasts of prey; and regenerating it into innocence, love and wisdom.

In the Word of God, all wild beasts of prey signify and represent the unreformed and destructive passions of the human heart, cut loose from the dominion of the moral power of the Word of God, by its negation and rejection, by seeing only its *bald-head*, represented by Elisha in his bald-head.

One after another, these infernal wild-bestial passions are born in the microcosms of our spirits, until the work of infernal life in us is consummated ; and then such man has in his microcosm two she bears of the wilderness, entering and taking full possession of their own microcosm of his organized spirit, or house, he has deliberately and voluntarily built for them, by the utter negation of all the moral obligations of the rational and moral wisdom of the Word of God.

These two she bears represent his becoming principled in these infernal passions in the two organisms of his spirit; the will in its love confirmed in the understanding in life as the governing end of life.

Whenever this takes place in the individual life, and in the individuals constituting the church and State, the work of destroying all the innocent, and good and true things left, is certain, sudden and sure.

The forty and two children that mocked, and were torn to pieces by the two she bears, are the principles of sensuous, civil and moral good and truths stored up in the mind from the earliest life as the good soil for receiving the words that are spirit and are life from the mouth of God the Son of Man ; and when these as the only remains of innocence good and truth are destroyed in any mind, there is nothing left to such a one ; but the very character constituting a devil or satan of the hells, and thenceforth there is no other place in any world that he can live but among his like in the hells of egoism, and the supreme selfishness of wickedness itself, and the cruelty of murder itself, and the thiev-

ishness of wrong itself, and the whoredom of lasciviousness itself, and the dishonesty of deceit itself.

This is the character, certainly made for every one, and these are the associates certainly made for ones self for eternity by throwing off the moral reforming, redeeming, saving and regenerating power of the Word of God.

We, all our lives, have witnessed the retributive judgments upon man, of all these evil principles, and the recompenses of their dire punishments. You can, if you will, make your eternal bed in their hell.

All prophets of Baal, Dagon, Babylon, Abaddon or Apolyon, and the great red Dragon, and corpuscular philosophy, are aiding in the diabolical and satanical work of causing the negation in the minds of the people, and in your own minds, of the saving, reforming and *only regenerating power* of the Word of God.

You have already brought it into such utter disrepute, as to cause the work of banishing it from the children of our public schools as but a *bald-head* beneath their respect; and these children thus taught publicly to condemn this Word must thence read and hear its lessons as but vulgar things not to be regarded at all. Thus you have all the children of the land already saying of its moral lessons, go up vulgar things?

Hence this prophecy is now being fulfilled in the Church and State this Centennial year, viz: "He went up thence unto Bethel, and as he was going up by the way, there came forth little children out of the city and mocked him, saying, *Go up, thou bald-head*. And he turned back and and looked on them, and cursed them in the name of Jehovah, and there came forth two she bears out of the wood, and tare forty and two children of them." 2 Kings 2: 23-24.

Our last centennial fathers were ever *digging deep* to found everthing of human life upon a *Rock*, but the folly of their descendants this centennial year, is the retrograde

movement of getting as far away from the *Rock* as possible, and to found everything only upon the sand.

The folly of this age is, that after it has now become impossible for any man whomsoever to justify openly any dogma of sectarian exclusiveness; to continue enslaving and seducing children and prejudiced and bigotted minds, with unjustifiable and wholly undefensible dogmas of self-derived tenets as the true Christian Religion, and thereby discrediting the quality of true religion among men. I will here publish a reminiscence of one whose writings I read, on just merging into manhood, and my most wonderful rescue from destruction by one of the greatest theologians of America; in one of his letters. I speak of Ben. Franklin's letter to Whitfield, published at the end of Paine's *Age of Reason*. It was the only true theology by any man, I then had seen. The following is what is referred to, viz.:

Pioneer-Press.

"MARY ROSCOE AND THOMAS PAINE.

"A late number of The New York Tribune publishes the following extract from the journal of Stephen Grellet, a distinguished Quaker preacher at the commencement of the present century:

"I may not omit recording here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing he was ill and in a very destitute condition, I went to see him, and found him in a wretched state; for he had been so neglected and forsaken by his pretended friends that the common attentions to a sick man had been withheld from him. The skin of his body was in some places worn off, which greatly increased his sufferings. A nurse was provided for him, and some needful comforts were supplied. He was mostly in a state of stupor, but something that had passed between us had made such an impression upon him that some time after my departure he sent for me, and on being told I was gone from home, he sent for another Friend. This induced a valuable young Friend (Mary Roscoe) who had resided in my family and continued at Greenwich during a part of my absence, frequently to go and take him some little refreshment suitable for an invalid. Once when she was there, three of his deistical associates came to the door, and in a loud, unfeeling manner, said: "Tom Paine, it is said you are turning Christian, but we

hope you will die as you have lived;" and then went away. On which, turning to Mary Roscoe, he said, "You see what miserable comforters they are." Once he asked her if she had read any of his writings, and on being told she had read but very little of them, he inquired what she thought of them, adding, "From such a one as you I expect a correct answer." She told him that when very young his "Age of Reason" was put into her hands, but that the more she read it the more dark and distressed she felt, and she threw the book into the fire. "I wish all had done as you," he replied; "for if the devil has ever had any agency in any work, he has had it in my writing that book." When going to carry him some refreshment, she repeatedly heard him uttering the language, "Oh, Lord," "Lord God," or "Lord Jesus have mercy upon me."

Paine's Age of Reason, is the most marked specimen of the insanity of that superficial seeing of but the vulgar side of the Word of God, I know of; and it is but a criticism on the perversion of all its doctrines into the insane tenets of mere self-derived exclusiveness.

There is not one criticism in it against one true or rational doctrine of the Literal sense of the Word of God.

There is not one criticism against a single doctrine of the True Christian Religion in it, or against anything I believe in as a constituent of the True Christian Religion.

There is not in any of the writings of Hume, Gibbon, Volney, or other sceptical, infidel, or atheistical writings I have ever read, one criticism against either rational or moral wisdom; and these are the constituents as we have seen of the True Christian Religion.

What then shall be the judgment in relation to such men as Emerson one asks, and of Moody, and Whittle, others ask? The answer must be "To the law and the testimony of rational wisdom, and of moral wisdom divine, if they speak not according to this, there is just so far in all they teach outside of this, no light in anything taught or thought.

And any man may know that whatever he teaches, that he cannot openly and squarely justify as, either rational or moral wisdom, he does not teach from the Word of God at all, and can only teach the same from the dogmas of men nly.

And all that he teaches, in conflict with doctrines and writings that can be openly and squarely justified by the Word of God, truly opened from heaven, in both rational and moral wisdom, should be justly and immediately questioned in his own mind, and compared with the rational and moral wisdom from heaven, which *proves its own fruit, in this, its quality of being justifiable* rational, and justifiable moral wisdom, openly before all rational competency.

Nothing stands, that does not stand as this justifiable fruit in this, its divinely justifiable quality.

CORRESPONDENCE.

The Law of Universal Correspondence is conclusively shown, as every honest and sincere mind has full competence to see in the Arcana Celestia and the Apocalypse Revealed, and in Heaven and Hell, and Doctrine of the Sacred Scriptures, and the New Jerusalem and its Heavenly Doctrines, and in the Divine Providence, and in the Divine Love and Wisdom, and in Conjugal Love.

And Life in The New Jerusalem and in its divine faith is shown in The Doctrine of Faith, and in the Doctrine of Life of the New Jerusalem; And The Lord Jesus Christ as The Redeemer and Saviour of the world, is shown in The Doctrine of the Lord.

There is a Dictionary of Correspondence and Indexes which give the correspondential meanings of the literal sense of the Word, which, with the aid of a concordance, you may confirm by the meaning and use of the same words in the whole Word of God.

APPENDIX TO CHAPTER IV.

WHAT IS THE PRECISE THING SOUGHT BY THIS LITTLE
VOLUME?

The Answer is:

1. It is to discredit only that in any religion or sect, or church or philosophy, that is neither a principle of rational wisdom, or of moral wisdom, and hence is neither true, useful, or good for any society, State, or church; and hence, is that which no man can openly, fairly, and squarely defend or justify before unbiased rational competency.

2. It is to show all forms of exclusiveness what an insane predicament they place themselves in, to be teaching exclusive dogmas of men, that are of self-derived intelligence, and mechanism for ends, causes, and reasons, looking only to power and gains in this world, that no free, rational, impartial mind can acknowledge, as proceeding from The Living God of Infinite Innocence, Love, Wisdom, Goodness, Truth, and Virtue in his own words from His Own mouth.

3. Especially when He has come down to all competency of human life, in the universal principles of the knowledge of all good and truth, and evil and falsity of universal human life; and since This, His Decalogue, is The Sole and Absolute knowledge, and thence light and life of the world; and since nothing good or true out of it, has ever been discovered, or is discoverable by any man.

4. We now adopt, as the remainder of this appendix, the Lecture, that has proven itself incontrovertible in its 18,000 copies sent all over the world. I now inform the world, that I will refer any honest man to a book that will answer any honest, sincere question, of honest inquiry, and then give any necessarily aiding explanations required.

New Age

Lecturer,

Published by R. L. FARNSWORTH, at

St. Paul, Minn.

The New Jerusalem.

MY CHRISTIAN BROTHER, and sincere upright man, I come to you in this little number on no other authority than that of reason and truth, and ask you to acknowledge what you can see to be true, for that reason alone. This number contains that which would make about five usual sermons as to length.

Pass this little lay-

preacher around until worn out with use, it may thus bless an hundred men as well as you, and you shall in no wise lose your reward.

LECTURE 1.—The mind as a germ, what is it? Out of what is it successively developed, and grown into a real and substantial organism of freedom and rationality called HUMAN. Its aliment is only divine, and the most real of all substances. And what is religion?

LECTURE 2.—Civil Law, in criminal, civil and equitable jurisprudence. Whence is it? What is it? Is it all Divine only? *Progress.*

LECTURE 3.—Moral Law, upon which and from which all true morality exists and subsists, is Divine only. Hence morality is divine, and if only from divine principles, and divine, it is religious.

LECTURE 4.—Political Law and Government in all their principles that are true and real, are divine only. What is a true government in form and order and administration?

LECTURE 5.—The church; what is it? Out of what principles and attributes of mind is it made, and how made. Every principle of the church is divine, and only from The Word of the Lord.

LECTURE 6.—What is the first day's work in regenerating life mentioned in Genesis, 1st chapter, and also in the Decalogue? And what is done, and how is it done? The knowledge, ends, motives, life and experiences of the state of Christian life.

LECTURE 7.—Nearly every man in Christendom hereditarily and by his faith, is in Egypt under Pharaoh, making brick without straw, under the most cruel task masters. What is it?

LECTURE 8.—The Valley of Dry Bones—What is it? Christendom is in it?—Scepticism,

Spiritism, and Mormonism, and Slavery, and Sensualism in prostitution and Intemperance grow in it and on its sides.

LECTURE 9.—Ninevah is the state of the Falsity and Desolation of the First Christian Church called Catholic, Orthodox and Heterodox. John Wesley and Emanuel Swedenborg as representative men.

LECTURE 10.—The Lord Jesus Christ the God of Elijah is now actually, through Elijah (representing the light and power of the internal word,) demonstrating that there is a God in Israel; that Jehovah God is that Lord, and that he answers by fire, and he, Elijah, will kill the prophets of Baal.

LECTURE 11.—Sectarianism—what is it? The recompense of the idol for his worship. Partisanship—what is it? The recompense of the idol for his worship. Both irreligion, immortality and infernal. Great is Diana of Ephesus.

LECTURE 12.—The Christian State of the First Day is the Acknowledgment of Jehovah God—By Incarnation, the Lord Jesus Christ—His Incarnation in the literal sense of the word. This state is coming out of the representative sense thereof, and it is obeying the literal sense in its spirit and life. Is the New Jerusalem light, the true light of the world and the light of life?

The following are a few of the opinions of eminent men, in relation to Swedenborg's writings:

Dr. Messiter, an eminent physician of London, and personal acquaintance of his, says in a letter to the professors of the University of Glasgow, "I can with truth assert that he is truly amiable in his Morals, most learned and humble in his discourse, and superlatively affable, humane and courteous in his behavior, and this joined with a solidity of understanding and penetration far above the level of an ordinary genius." In a letter to Dr. Hamilton of Edinburgh, Dr. Messiter says of him, "There are no parts of mathematical, philosophical, or medical knowledge, nay, I believe I might justly say of human literature, to which he is in the least a stranger; yet so totally insensible is he of his own merit, that I am confident that he does not know he has any." General Christian Truxen, another personal acquaintance of Swedenborg's, and the King of Denmark's Commissioner of War at Elsinore, says of him: "Our late benefactor, and in truth, not only ours, but that of all mankind—for my part, I thank our Lord, the God of Heaven, that I have been acquainted with this great man and his writings. I esteem this the greatest blessing I ever experienced in this life." The Rev. Dr. Hartley, a man of the deepest piety, and on terms of intimacy with Swedenborg for years, says, "The great Swedenborg was a man of uncommon humility. I have found him to be the sound divine, the good man, the deep philosopher, the universe scholar, and polite gentleman." Carl Rodsian the director of the bank of Sweden, who knew Swedenborg well, and was often at his house says, "He loved truth and justice, in all his feelings and actions. He was not only a learn-

The New Jerusalem.

LECTURE I.

PART 1. § 1. Jehovah God is The Lord Jesus Christ. The Divine Soul is the Father Principle. The Divine Mind, Wisdom or Thinking Principle is God the Son Principle; and the Divine Spiritual Form or Body, that is, the Divine Human, or which is the same thing, the Divine Proceeding Life, or Operating Life, is "the Spirit of Truth, or the Holy Spirit or Sphere of the Divine Human, or Divine Spiritual Body." And these three Divine Principles of Infinite Being are the Father or Love Principle, the Son or Wisdom Principle, and the Divine Form or Human, and the Spirit or Sphere of Proceeding Life of that Spiritual Body, making a Trinity of One DIVINE PERSONAL MAN.

§ 2. The very soul of man, his love principle; the mind his thinking principle; and his spiritual body with and in his material body with its sphere and proceeding life a trinity in one personal man, made after the *form* and *likeness* of the DIVINE MAN.

§ 3. What is the True Christian Religion of The New Jerusalem?

§ 4. What is irreligion, and the worship of Dagon?

§ 5. What is Heaven? What is Hell?—Whence are, and who become angels? Whence are, and who become devils, satans and infernals?

1. The Infinite Being of Jehovah God; the Lord Jesus Christ being above us, and separated from us, by discrete degrees, which are infinite graduations from the Infinite Man; He can only communicate with us by a Divine graduated Revelation of finited principles brought down as mediums adapted to our finite degree of life. Hence all we can ever ascend by, and realize of higher life, must be solely by graduated principles of higher life. Hence Divine Revelation is the sole medium of our realizing the Divine Being, Existence, and Life, and the Divine Attributes and His Nature. By Revelation only can we realize any knowledge, intelligence, wisdom or love of, or be affected by, the Realities of His Divine Soul, the Father, His Divine Thinking Principle, Wisdom or the Son,

and His Principle of Proceeding Life or Sphere, the Divine Spirit or Divine Human Form. In the Divine science of spiritual revealed or accommodated truths of Revelation must we ascend to, and realize all realities above material things. Just as we ascend above inert matter to the higher degrees of material realities by the Divine truths and principles of natural science. Every man who will not here use these Divine mediums of ascent for, or from any cause whatever, can never by any possibility realize the higher realities of the Material Universe; and consequently he can never be affected by them. If he will stop in the degree of but sensuous kind of realizations, and not use and grow his human, he thereby insanely shuts out all the realities, glories, and happiness of the higher degrees of life, wealth, and the blessings of Divine Benevolence.

The Divine Man sends down to us, to express His Being, Existence and Sphere of Life, the following among other names: "I AM, JEHOVAH GOD, LORD JESUS CHRIST, CREATOR, REDEEMER, MEDIATOR, SAVIOUR, WONDERFUL COUNSELLOR, MIGHTY GOD, FATHER OF ETERNITY, PRINCE OF PEACE, THE FIRST AND THE LAST, THE HIGHEST, THE BEGINNING AND THE END, THE ALMIGHTY, HATH ALL POWER IN HEAVEN AND ON EARTH, HIS NAME IS CALLED THE WORD OF GOD."

This Divine Father says to His children, and family, His Church, "The First of all the commandments is, 'Hear O Israel! Jehovah our God is One Lord.'"

Then the very Oneness of Jehovah God the Lord, in one individual personal Divine Man, is the first and most really essential of all revealed truths. The Divine Names are come down to us in a Father's love and wisdom, to show and reveal to us, 1st. His Being and Existence and Life as the Divine Man. 2d. His Attributes of Honesty, Sincerity, Uprightness, Reason, Freedom, Intelligence, Wisdom, Justice, Love, Goodness, Righteousness, Mercy, Purity, Chastity, Charity, Compassion, Forgiveness, Pity, and Innocence. 3d. The Decalogue, or ten commandments, that are the ten primary and general principles, germs, or Divine seed, of all the foregoing attributes revealed to man to make and grow in him these

ed man and a gentleman after the manner of the times, but a man so distinguished for wisdom throughout Europe. He continued to old age, serene, cheerful and agreeable, with a countenance always illuminated by the light of his uncommon genius." Count Andrew Van Hopkin, Prime Minister of Sweden, says, "He was a pattern of sincerity, virtue, and piety. I have not only known him these forty and two years, but have also for some time daily frequented his company. He was a true philosopher and lived like one. He was gifted with a most happy genius, and a fitness for every science, which made him shine in all those embraced. He was without contradiction probably the most learned man in my country." Counsellor Sandal, in his eulogy before the Royal Academy of Sciences of Stockholm, held in October 17, 1772, said, "But if there are some countenances of which, as the painters assure us, it is extremely difficult to give us an exact likeness, how difficult then must it be to delineate that of a vast and sublime genius, who being endowed with a strength of faculty truly extraordinary, opened for himself a way of his own to the profoundest secrets of nature, without ever straying from sound morals or true piety."

"I remember nothing in Lord Bacon super-

ior, few passages equal, either in depth of thought, or in richness, dignity, and felicity of dictation, or in the mightiness of the truths contained in these articles (Swedenborg's) I can venture to assert, that, as a moralist, Swedenborg is above all praise; and that, as a Naturalist, Psychologist, and Theologian, he has strong and varied claims on the gratitude and admiration of the professional and philosophical faculties."—*Samuel Taylor Coleridge.*

His (Swedenborg's) writings would be a sufficient library to a lonely and athletic student. Not every man can read them; but they will reward him who can. The grandeur of the topics makes the grandeur of the style. One of the missouriums and mastodons of literature, he is not to be measured by whole colleges of ordinary scholars."—*Ralph Waldo Emerson.*

"There is one grand and beautiful idea underlying all his revelations or speculations about the future life. His remarkably suggestive books are becoming familiar to the reading and reflecting community. They are not unworthy of study."—*John Greenleaf Whittier.*

Any one receiving this number can subscribe and procure orders for the lectures in the programme—or for any books, and return to me at St. Paul.

R. L. FARNSWORTH.

real attributes. 4th. The Word of God is His real Name, because it is but the particulars and derivatives of the Decalogue that in detail expresses and represents and symbolizes all the above named Divine Attributes ; and makes all the principles, or mediums of aliment for the soul, mind, and spiritual body of man, by which the Lord by His Influx into man in these principles in him, forms, grows, and creates all these attributes in a finite degree, in man. By means of which creation in regenerating life, man can be re-made after re-birth, into the form and likeness of the Grand Man.

Some who have had no understanding of the Word of God, and rationally grown into a hatred of the insanities of priestcraft, ignorantly suppose they are hating the Most Holy Word, when in fact they are only hating the miserable dogmas of corrupt priests. Another one stumbles in his ignorance, because he finds the principles of the Decalogue with Confucius and others, before it was given on Mount Sinai, when the Divine Father has always given by different Revelations all the Spiritual Food to His children they require for their good. The Word of God expressly mentions prior and different Revelations. The Revelation of the Decalogue to Moses was but a Republishing it, to teach man that it was Divine and from THE I AM.

"God is Love," (1. John, 4, 16.) "God was the Word," (John 1, 1.) "I am the Truth and the Life," (John 14, 6.) "I am the Light (truth) of the World—the Light (truth) of Life," (John 8, 12.)

To acknowledge and believe in the Lord, is but to acknowledge and believe in all of said attributes, and in the general principles of the Decalogue, and in all the particular principles of the entire Word, that truly interpreted signifies and makes these very attributes alone, and nothing else whatever. Hence no man can intelligently deny one principle of divine truth, for that would be to deny a principle of one of the named attributes of Divine Perfection, and hence be denying the God of these Attributes. This would be but for a man to publish his own insanity. "The fool hath said in his heart there is no God. They are corrupt, they have done abominable works, none that doeth good." (Psalm 14, 1,—53, 1)

A truly rational man believes nothing on the authority of any man, or body of men ; but he believes from the *seen reason in the truth itself*, in his own understanding ; that is believing a principle of truth shown to one, because he who asks its acknowledgment as truth, is able to show that it is true ; and then the rational one believes the principle solely for the reason of its being true. A true man can never wish to exercise authority or personal influence over a rational mind, for that is to degrade both parties. It is to act from the principle of a devil, and to seduce a fellow man from the love and worship of God the Truth.

"Thou shalt have no other gods before me." "How can ye believe who receive honor one of another and seek not that honor which cometh from God only." "I receive not honor from men," (John 5, 41, 41) "If, therefore, thine eye be single thy whole body shall be full of light ; but if thine eye be evil thy whole body shall be full of darkness ; if, therefore, the light that is in thee be darkness, how great is that darkness. No man can serve two masters."

Human authority and God. "Ye cannot serve God and mammon." (Mat. 6, 24.) There is no authority in the *real New Jerusalem*, but that of *Divine truth*, nor religion, but living in the states of the before-named *Divine attri-*

butes ; nor is there any irreligion, but *working iniquity*. All other distinctions of religion are mere chimeras and insanities. "Paying tithes of mint, anise, and cummin," as a bribe to Divine Purity itself. "The New Church is formed of those who approach the Lord only, and at the same time perform repentance from evil works." Swedenborg's *Apocalypse Revealed*, n. 69. "And I will give unto my two witnesses," signifies those who confess and acknowledge in their hearts, that the Lord is the God of Heaven and Earth, and that His HUMANITY IS DIVINE, and who are conjoined to Him by a life according to the precepts of the Decalogue. Such persons are here understood by the two witnesses, because they constitute the two essentials of the New Church" (*Apoc. Rev.* 490.) "And they shall prophesy a thousand two hundred and sixty days ;" signifies that these two articles, the *acknowledgment of the Lord, and a life according to the commandments of the Decalogue*, which are the two essentials of the New Church, are to be taught until the end (of the old Church,) and the beginning, (that is the establishment of the New Church.) (*Apoc. Rev.* 491)

These two essentials are the only essentials and include *the all* of the True Christian Religion. These are the all of the Decalogue, and of the Word of God ; and they constitute all of said Divine attributes, that make man the form and the likeness of God ; and they make all the virtues in the child, in the youth, and in civil, moral, and Christian life. Getting religion is but growing them in the very soul, mind, and life ; and having religion, is but having them ; and being converted is but turning from evil to them. Living religion, is living these essentials in the real states and beatitudes of the Lord's sermon on the mount, (Mat. 5.) And becoming irreligious is nothing else but working iniquity ; thus "all religion has relation to life, and the life of religion is to do good," and the life of irreligion is to do evil, and *sin* against Divine truth, Divine attributes, and God. (Swedenborg)

You know that no true science can be learned except by close application and thinking ; then but a single principle at a time can be acquired. Many years of the most diligent study is required to give to any one a knowledge of mathematics, or any other science. Is mathematics any the less valuable for requiring such patient study of one principle at a time for years to master it ? Spiritual science is the very soul of all natural universal science, which is to engage our matured and perfected souls, minds, and spiritual bodies as angels of the heavens to eternity. How much more real, ennobling, superior, interior, and glorious in all Divine perfection must be its eternal realizations and delights ? Perhaps you have doubts as to your being aught but a mere material organism, or as to the existence of God as a Divine Man. If so, the light of the New Jerusalem can emanate you from them with your own faithful co-operation. You know there is nothing of real value that does not cost struggles, perseverance, and patient continued labor. No virtue or perfection is attained, except through study, pain, and labor. Vice, crime, and lust of evil and what is false alone, come and grow within us spontaneously. We must fight against malice, lust, deceit, covetousness, appetite, desire, and all evil, because there is in us hereditary germs for the hells to flow into, and develop in us the attributes of devils and satans. And these hereditary false principles, when quickened in us by this infernal influx, are persuasive principles, influencing us to deny

the truth, and believe the false, as a license for evil and iniquity.

These beguiling, seducing, questionings, doubtings, persuading us to deny truth, virtue, Divine attributes, and God, are our most dire and treacherous enemies. They are robbers, thieves, murderers, whoremongers, seducers, liars, and very satans and devils; saying in the midst of the garden of our own microcosm, thou shalt not die by these enemies: but shall be as gods knowing good and evil. All devils and satans were once innocent children, and men; and died by the cruel hands of these very relentless enemies. Every man who yields to them, becomes like them. They soon lose all rationality; and are unable to distinguish between the human soul mind and spiritual body, made and grown out of Divine principles of eternal, changeless, indestructible truth and good, into Divine virtues and attributes in the form and likeness of God from the material and mere animal instinct and body, which is grown on cabbage, meat, and corn, food that the atmospheres decompose into their original gasses, water, and dust. When made into flesh, blood, and bones, the atmospheres in a few days, or chemical forces in a few hours will even then turn them back into their original gasses, water, and dust. Then every particle of them have ceased to be bodies when returned to gasses, water, and dust, as absolutely as if they never had been in such bodies. And may thus in their octillion atoms of gasses, water, and dust, be redistributed into trillions upon trillions of other men and women successively. God is the Only Infinite Principle, Life, Love, and Wisdom, in Whom is all Perfection of Attributes. And Man is the Only Creature Principle of Love, Wisdom, and Life that is a copy of the Divine Attributes. What a fool he makes of himself to degrade himself to the pauperism of hell, by being seduced out of his virtue, or the Divine, for vice and hell.

Our hereditary evil inclinations have been greatly strengthened by violating moral reason and light to indulge them, and hence we are strongly biased to favor all false principles that license this lawless desire. "This is the condemnation, that light is come into the world and men love darkness (falsity) rather than light (truth) because their deeds are evil." This is the *fool* that is in our evil heart, saying there is no *Divine truth, Divine Attributes, nor God*.

PART 2. The inquiry now is, what is the very soul—the very mind—and the very form or spiritual body of a man that constitutes the *Human*? This very soul of man is his love-principle with all the affections. This mind, his thinking principle, with its wisdom, intelligence and reason; and his spiritual body as their organized form of existence, in a medium of existence proceeding life, and operation. This *human* is formed out of the divine principles of the Decalogue, and Word of God, which make all the Divine Attributes of Infinite Perfection in form, copy, image, and likeness, in the graduated and finite degree of created and human life.

Both God and man have the same ATTRIBUTES, FORM, and LIKENESS. One is THE INFINITE, ORIGINAL BEING, or ESSE—THE DIVINE MAN. The other the created copy, and finite man. Hence the created man, when re-born and regenerated into all the divine attributes, constituting in the Infinite Man His Divine Being, and Existence, and Proceeding Life; has in his own finite degree of attributes and form and life, all the parts, and the whole, as to his very soul, mind, and spiritual body and

its proceeding life, without any lack of spiritual particles, if the regeneration is absolutely perfect, to make the created man a completed image and likeness of the Divine Original. So if we can solve the problems of what our own souls, minds, and spiritual bodies or proceeding life now is, and will be if regenerated, we shall have in that solution the *mirror, representation and symbol* of the Lord Himself.

What then, is the first principle of life, the very soul of man? All men have this very soul or first principle of causation, good or evil. We all therefore may know, within our own selves, that it is our ruling love-principle. The truth is if we are ignorant of it, that ignorance is wholly inexcusable, for we carry with us and in us the most abundant means of knowledge unused. You know you never think or act, concerning anything, until prior to the thought you love the subject to which the thought relates. It is a maxim "that the wish (love) is father to the thought." Then the common sense of man is that love is the father principle, and thought the son principle. The Divine Truth is that "Out of the heart (that is, the love) proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, * * * those things that proceed out of the mouth come forth from the heart" (the love). Matt. 15: 19, 18. "A good man out of the good treasure of his heart (very soul) bringeth forth good things, and an evil man out of the evil treasure (his love) bringeth forth evil things * * * Out of the abundance of the heart (love) the mouth speaketh. Matt. 12: 35, 34. We know that what we love we think about, and that our thoughts, words and actions are but our love-principle proceeding forth through our thinking principle into our words and deeds. Our thoughts grow warm or cold, are quickened or die precisely in and with our love. The energy and activity of every one is always graduated and modified by the love and nothing else.

Every one's love makes his whole life's sphere. You know that the natural body has wants and appetites because it is a real organism of substances. That it is a real subject of substance and form, or it could not have these wants and appetites, and grow and increase by their actual supply in substantial food. But you know that this soul, our love or will, and this mind, our understanding or thinking principle, has more real wants, appetites, and supplies of much more substantial and real nutriment—the principles of truth and good, or of the false and evil—than the natural body, and that the soul and mind grow and increase on these aliments. And this will and understanding being thus a higher and more real order of being and existence than the natural body, and hence by far a more real subject and form, must exist in a spiritual organized form and body, superior and discretely above matter. You know that government in the family, school, college, and criminal, civil, equitable, and political; and all prisons and punishments, standing armies and navies, are in use only to govern and control the very soul, will, or love-principle in men. Hence the soul of man is the very principle of causation, and the highest and most real principle of all principles, or things, that is from God by His creation. All things ascend from solids or inert matter, in series and degrees of perfection, being, causation, essence, life, power, and glory towards the INFINITE, as they become more and more invisible and hidden to mere animal and sensuous life. It is a most pitiable state of gross, sensuous life that can see and realize nothing

in a refined and purified soul of the most elevated, patriotic and Christian affections and tastes, and mind of the most cultivated wisdom and intelligence, than in the animal body made of cabbage, and hominy, and pork.

Man is a trinity of, 1st, his love principle, will, or very soul, with its heart of affections, or lusts and desires. 2d, his thinking principle, or understanding, with its wisdom, intelligence, perceptions, and conscience. 3d, their organized form of existence, or spiritual body the medium of their proceeding life and operations. It is the same whether we say the active proceeding life of the soul and mind or the spiritual body which is but the instrument of such activity and proceeding life. So also it is the same whether you speak of the spiritual body as the instrumental medium, or include also the natural body, in which the spiritual body is, and which it uses in the natural world as its mere instrument and servant. For the soul and mind through their spiritual body use the natural as the instrument of their united activities and proceeding life. To illustrate how these three principles are distinct and yet make one complete person. Take, for example, the bridegroom, ardent with a consuming love for his bride. His love cannot rest till it originates some principle as a medium of blessing her. As yet no medium of benevolence exists by which and in which his love can go out in use and good to her. Hence his love principle begets and produces in the thinking principle of his understanding, a son, offspring, plan or design of an elegant mansion house, and most magnificent gardens and yards in perfect idea and imagery in every particular. Now it is finished in the perfected thought and intelligence of the understanding only; but it is wholly unexecuted thought. For the stone is yet in the quarry, the lumber growing in the forests, the nails and trimmings are in the mines, the glass in the sand, the brick in the clay, and the very seeds for the trees and flowers not yet grown. Then his soul and mind begins to use his spiritual body, and through that his own or other men's bodies as instruments of incarnating his love and thought in a material mansion, gardens and yards. And in a few years it is consummated. Now the mansion-house, gardens, and yards have been produced as effects, representatives and symbols, in all and every particular, of his love and intelligence that was first cause and second cause in producing them. There was nothing found in all their construction and arrangements that was not priorly existing in his thought and plan, and nothing existing in the plan that was not first in his love. Every work of universal art and science was produced in this way, and is but an effect, representative and symbol of the love and thought and proceeding life that created it. Man then is a microcosm, and his works mirror Divine creation. He is a trinity of love, wisdom, and human form of proceeding life. This is the trinity of created and finite man. And as every true man is but a copy, form, and likeness in his very soul, mind and form, of the Infinite Man, therefore the Divine Man is a Divine Trinity of Love, Wisdom, and Divine Humanity of Proceeding Life. And thus "the first of all truths" is that "*Jehovah our God is One Lord.*" The Lord Jesus Christ is One Person of His Divine Humanity.

Every man's love and wisdom and proceeding life is in his everything of art produced by them; and the art-product is nothing else but that love, wisdom, and proceeding life incarnated in material form. God's Love, Wisdom,

and Proceeding Life is in every created thing produced by them. And a true man His creature and product is nothing else but his love, wisdom, and attributes of proceeding life incarnated in an angel-man. What but soul and mind can make all the rational forms of use in the world of art? What but soul and mind can design the perfection of the adaptation to the every use? Can inert matter do it? Who but the Infinite Soul and Mind can give the good of the aromas and flavors to flowers and fruit, and their beauty to bless his children with their use and exquisite beauty? Who design the universal perfection of form and organism of all living creatures for every use? Can matter create and control the instincts of animals and the attributes of goodness, affections, and mind? Can one open his mental eye and survey all the products of finite love and mind and not acknowledge the *human*; and then of Infinite Love and Wisdom in universal creation, and not acknowledge God in all His Works? He creates every vegetable in a grown seed through vegetable parentage, and then by spiritual influx into physical substances develops the germ into its own tree, and flower, and fruits. He creates every animal of that kingdom through the seed of parentage; and then through spiritual influx of His Divine Life of love and wisdom, most living essences and most real spiritual finited substances. He operates in and upon matter in all its varied atoms, and develops every fibre of every wonderful organism. Not one fibre in one creature among them all that was not first made in the germ-principle, and from the seed grown into the creature. And there is not one atom that aided in forming and making any fibre, odor, flavor, color or beauty, in animal, insect, tree, flower, or fruit, that the Divine Love and wisdom, through Divine influx did not direct and control, and place in its designed position. The human is a Divine seed, germ, or principle of love, or good and truth, and the form thereof, and clothed also with the animal here for its growth. The soul and mind is to the animal of man what instinct is to mere animals. The soul and mind in man, and the instinct of animals is the sole medium of receiving all life and growth entirely by influx. The child when born is but a germ, a divine seed produced both as to the human principle, and the animal principle in respective germs by and through parentage. The animal when born, without help or teaching, jumps up and hunts the eat, and supplies itself with food, for it has no soul or mind to be quickened into loving and thinking, by influx and teaching, through material forms as symbols and signs of ideas and thoughts. The helpless babe lies but an unquickened germ of the love-principle, and the thinking principle, until vivified into loving and thinking by the influx of the spheres of the Lord, and celestial angels, and the parents, and the most tender parental action. The mother brings her sphere through her hands and breast to operate upon its mind and soul in connection with its wants, and in aid of spiritual influx, and after painful repeated trials it at length begins the very lowest degree of loving and thinking. It has everything to learn and grow. It grows the divine attributes of the child mind in germ under the parental teaching, of the milk of the decalogue in the family circle. The parents stand in the place of God to it, and become the ladder by which it ascends up to know its Heavenly Father. Honesty, sincerity, uprightness, and all other attributes in the child's degree of life are grown within it. Next these same

attributes are further developed in youth. The youth now is further developed by universal science. He now begins to walk among all created things as symbols of divine love and wisdom, and as representatives of divine attributes. "The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. No speech nor language (where) their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun." 19th Psalm. In this aliment of science, freedom and rationality is developed, and childhood virtues are advanced to the virtues of youth. The Decalogue being the only seed-principle upon which any virtues can be grown, all goodness and virtues are grown from it in every degree of life from infancy up through childhood, youth, rational, civil, moral and spiritual life, under one eternal, unchangeable law viz: "If thou wilt enter into life keep the commandments." "Say to the righteous (it shall be) well (with him), for they shall eat the fruit of their doings. Woe to the wicked, (it shall be) ill (with him): for the reward of his hands shall be given him." Isa. 3:10, 11 "The righteous shall go into life eternal." The workers of iniquity "shall go away into everlasting punishment." Matt. 25:43, et al. This good soil of moral virtues will produce, "some thirty, some sixty, and some an hundred fold."

HUMAN REASON, IF IT BE SO DISPOSED, MAY COLLECT, AND BE CONVINCED, FROM THE VARIOUS OBJECTS IN THE VISIBLE WORLD, THAT THERE IS A GOD, AND THAT HE IS ONE.

This truth may be confirmed by innumerable testimonies in the visible creation; for the universe is as a theatre, on which the evidences of the existence of a God, and His unity, are continually exhibited. But for the illustration of this truth I shall produce the following memorable relation from the spiritual world. Being on a time in conversation with angels, there joined us some spirits who were lately arrived from the natural world; to whom, having wished them much joy in their new state, I related many particulars before unknown to them respecting the world of spirits. After some discourse I began to inquire of them what opinions they had brought from their world concerning God and nature? They replied, that they had heard in the world that nature is the sole operatrix in the universe of creation, and that God, after creation, gave or impressed upon nature this power and faculty of operation, while he himself only supports and preserves things from destruction, and therefore the life, the growth, and the increase of everything, were at this day ascribed to nature. But in answer to this I objected, that nature of herself can do nothing, but that God is the sole operator by and through nature; and for their further satisfaction on this point, I argued, that whoever believes in a divine operation throughout the particular parts of nature, may confirm himself by many arguments derived from the visible things of the creation, in favor of the operation of God, rather than of nature. For let him but attend to the wonders conspicuous in the productions of both vegetables and animals; and first in the PRODUCTIONS OF VEGETABLES; that from a small seed sown in the ground there is emitted a root, and by means of the root a stem, and afterwards branches, buds, leaves, flowers, and fruits, till at length new seeds are produced by such a regular process, as if the first seed was acquainted with all the orderly steps and suc-

cessive stages through which it must pass to its self-renewal in the second seed. What reasonable man can suppose that the sun, which is pure fire, is acquainted with this wonderful process; or that he can instruct his heat and light how to effect it; or can design and intend such purposes? Were the rational faculty in a man but in any degree elevated above the objects of sense, he must be forced to confess, from a sight and consideration of such things, that they are derived from a being of infinite wisdom, and of consequence from God. Such persons as acknowledge the divine operation in every particular part of nature, confirm themselves in such an acknowledgment by the observation of these wonders; but on the other hand, such as do not acknowledge the divine operation, behold these wonders with an inverted sight, and not with the clear and direct eye of reason; forming all their ideas and conclusions according to the suggestions of the bodily senses, and confirming their fallacies by the most trivial arguments; asserting the light and heat of the sun to be the principal and first operating causes of all effects, and denying the existence of such things as do not fall under the notice of the bodily eyes. Those who are willing to believe in a divine principle operating in nature, confirm this belief further by attending to the various wonders which they behold in the PRODUCTIONS OF ANIMALS; as first, when they consider an egg, wherein the young chicken lies hid, as in its seed, with all things requisite for its formation, and likewise for its future growth, from the time of incubation till it becomes a complete bird of its own peculiar kind and form. A further attention to the general nature and instincts of the feathered race exhibits to the contemplative mind such a scene of wonders as begets astonishment; to observe in the least as well as in the largest species, in the invisible as well as in the visible, that is, in the most minute insects as well as in birds and other large animals, that they are all endowed with organs of sense, such as seeing, smelling, tasting, and feeling; as likewise with organs of motion, such as muscles, whereby they are enabled to walk and fly; and lastly, with viscera adhering to the heart and lungs; all of which derive their life and action from the brain. Those who ascribe all things to nature, observe indeed these wonderful phenomena, but then they reflect little upon their real causes, and resolve all into mere natural agency, and this in consequence of having turned their minds from thinking about God, in which case they disqualify themselves for thinking rationally, and much more for thinking spiritually, upon the natural wonders which they behold; thus they fall into a sensual and material way of thinking and concluding, never rising above the sphere of nature, and differ from beasts in this respect alone, that they still enjoy the faculty of rationality, and are capable of understanding it if they would. Men who are thus averse from thinking of God, and are become thereby mere sensual corporeal beings, do not consider how gross and material the sight of the bodily eye is, which, when applied to discern the minute parts of animated nature, sees a heap of small insects as one obscure confused spot without form or order; whereas every one of these insects is endowed with organs of sense and motion, and of consequence with fibres and vessels; and likewise with a heart and pulmonary tubes, minute viscera and brains; all which are contextures of the purest substances in nature, and correspond to life in its ultimate degree, by which their most minute parts are distinctly

acted upon and enlivened. Since the sight of the bodily eye is so gross and defective that many insects, with the innumerable component parts of each, appear to it as a small confused spot, and yet sensual men form their reasonings and conclusions from such vision, it is manifest how very gross and defective the vision of their understandings must be, and in what darkness they dwell with respect to the perception of spiritual things.

Every man, if he be so disposed, may confirm himself in favor of a divine agency, from beholding the visible things of the creation; and that man does so confirm himself who reflects upon the existence of a God, together with his omnipotence in creating the universe, and his omnipresence in preserving it; while, for instance, he observes the fowls of the air, how every species knows its own proper food, and where it may be found; that it distinguishes those of its own kind by their voice and figure; that each bird can distinguish its friends from its enemies; that they all, at certain seasons, join in pairs, and celebrate connubial rites; how artfully they build their nests, lay their eggs, sit upon them, are acquainted with the time of hatching; at which time they help their young out of the shell, love them with the utmost tenderness, cherish them under their wings, and provide them with food, with which they nourish and support them until they are able to provide for themselves, and go through a similar progression. Every man who is disposed to think of a divine influx through the spiritual world into that of nature, may surely behold a full proof of it in these wonders, and also confess in his heart that such skill and science as is discoverable in these animals cannot possibly be communicated from the sun, by means of its heat and light; since that sun, from which nature derives its birth and essence, is pure fire, and of consequence the effluxes of its light and heat are altogether void of life; and hence he may conclude that such effects are produced by a divine influx, through the spiritual world into the ultimates of nature.

Every man may also confirm himself in favor of a divine agency, if he but attends to the history of caterpillars and silk-worms; how, under the impulse of pleasure, arising from some innate affection, they seek and aspire after a change of their earthly state for one analogous to a heavenly state: and for this purpose they creep into suitable places, where they unfold themselves in a covering, and so return again, as it were, into the womb, from whence they look for a new birth, to become chrysalides, aureliæ, nymphs, and at length butterflies: and when they have passed through these several changes, and put on their beautiful wings, according to their species, they fly abroad into the open air as into their proper heaven, where they indulge in all festive sports, solemnize their connubial rites, and lay their eggs, with a view of continuing their kind to future generations; and then they feed upon a sweet and pleasant food, extracted from the flowers of the field. Where the mind is confirmed in favor of a divine agency, by the visible things of nature, how plainly may it discern in these wonders an image of the earthly and heavenly states of man! of his earthly state in the dull creeping worm, and of his heavenly and regenerate state in the sportive and exulting butterfly! But those who confirm themselves in favor of nature's agency, though they behold these wonders, still call them mere natural effects, in consequence of having rejected from their minds the heavenly state of man.

Every one, again, may confirm himself in favor of a divine agency by the visible things of nature, if he but attends to the well-known facts relating to bees; that they have the art to gather wax and suck honey from the flowers of the field, and build themselves cells for their little habitations, which they dispose in the manner of a regular city, with streets and passages for their coming in and going out; that they can smell out flowers and plants at a distance, from which they collect wax for their houses, and honey for their food; and that, when laden with these treasures, they find their way back to their hives, where they store up their food to be a supply during winter, as if they foresaw its approach. It is further remarkable of these animals, that they choose themselves a queen, to be at once their sovereign and the parent of a future race, whom they provide therefore with a palace in an elevated situation, which they furnish with proper guards and attendants; and when the time comes that she should be the mother of a new offspring, she is accompanied by these guards, called drones, from cell to cell, wherein she deposits her eggs, while her attendants cover them with a sort of ointment, to secure them from the inclemencies of the air. Hence arises a new generation, which, when it is old enough to provide for itself, is expelled the hive, and forced to look out for a new habitation, not, however, till they have first collected themselves in a swarm, to prevent their disunion. About the time of autumn, the indolent drones, who have added nothing to the common stock, either of wax or honey, are led away from the hive, and deprived of their wings to prevent their return, lest they should consume that provision which they had taken no pains to collect. Many other surprising facts are related of these animals; but the fore-mentioned are a sufficient proof that on account of their uses to mankind, they are instructed by a divine influx, through the spiritual world, to model for themselves such a form of government as exists among men on earth, and even among angels in heaven. How plainly must every man of uncorrupted reason perceive that such instincts are not communicated to bees from the natural world! For what virtue is there in the sun of the natural world, to contrive a form of government so exactly corresponding to the celestial? From these, then, and the like wonders observable in the animal creation, the advocate and worshiper of nature confirms himself in favor of nature, while the advocate and worshiper of God, by a contemplation of the same wonders, confirms himself in favor of God; for the spiritual man in such things sees what is spiritual, but the natural man sees only what is natural; thus every one according to his quality. As to myself, I must confess that the consideration of such wonders has long been a testimony with me in favor of an influx from God, through the spiritual world into the natural. Consider also, whether you feel it possible to reason analytically concerning any particular form of government, or any law of civil society, or any moral virtue, or any spiritual truth, except by means of an influx of divine wisdom from God through the spiritual world. For my own part I have long felt and still feel it to be impossible, having had a sensible and manifest perception of such influx without interruption for six and twenty years past; therefore I speak from my own experience.

Can nature, let me ask, regard us; as the end of her operations, or dispose such uses into their orders and forms? This is in the power

of no one but a wise being; and so to order and form the universe is in the power of no one but God, whose wisdom is infinite. Who else could foresee and provide for mankind what is necessary for their food and clothing, or make the herbs, fruits, and animals which the earth produces, subservient to such provision? It is surely a most wonderful consideration that those vile reptiles, called silkworms, should supply with comfortable and elegant clothing, all ranks of men, from monarchs on their thrones down to the lowest of their vassals; and that those small animals, the bees, should furnish wax to illuminate both our temples and our palaces. These, with several other similar considerations, are standing proofs that God, by his own operation through the spiritual world, effects whatever is done in nature.

It may not be amiss here to subjoin the extraordinary appearance of those persons in the spiritual world who, from a contemplation of things here below, have confirmed themselves in favor of nature against God, and have thereby become atheists. Their intellects, when viewed by spiritual light, appear open below, but closed above, in consequence of their having, in their reasonings and reflections, looked downwards towards the earth, and not upwards towards heaven. Above their sensual principle, which is the lowest region of the understanding, there appears as it were a veil, sparkling with infernal fire; in some cases black as smoke, and in others pale and livid as a corpse. Let every one, therefore, take heed to guard himself against confirmations in favor of nature, and to confirm himself in favor of God; for this is at least the safer side.—*The True Christian Religion by Swedenborg*, 11 to 16.

Friend, is it really true that you cannot discriminate between the human soul, made of pure divine love, and moral and spiritual affections, and the human mind, made of wisdom, intelligence, reason, truth, and science—and animal instinct, that never was developed on human aliment, nor had appetite therefor. How would owls look in a school or college, either as pupils or professors, or with a tax levied upon them for school purposes? How would swine appear if substituted for bailiffs, jurymen, lawyers or judges in court? Yes, how would one appear on trial even as the culprit? How would a flock of sheep appear as a church, to listen to an analytical sermon on moral and Christian attributes and virtues of spiritual and heavenly life? How would one look in the pulpit, placed there by atheism, to enlighten the people from the Decalogue? You know that atheism that makes its god out of the very lowest and ultimate thing of creation, instead of ascending to the HIGHEST, is practical, real, absolute insanity. It is madness. It is to make one's self a fool. But you say, I have no interest in or appetite for moral and spiritual truth, and am in no way affected by them. Suppose you should find yourself with no appetite for physical healthy food; you would know some dire disease was killing you, and unless soon restored to your appetites you must certainly die. Now your want of moral and spiritual appetites is nothing else whatever but moral and spiritual disease of your soul and mind, caused by sin. *Repentance from evil works* is the only restorative to moral and spiritual appetites.

PART 3d. *What is the True Christian Religion?* Let us repeat from Swedenborg, "All religion has relation to life, and the life of religion is to do good," hence irreligion is but the opposite, that is, to do evil, to sin, to do wrong, to work iniquity, and to violate moral and spiritual light, to transgress the commandments

of God. Prayer is to come into proper receiving states of the influx of illumination and love, and is commanded us to affect only ourselves, and in no way the Infinite and changeless Being. He can never increase His Love, for it already is with an Infinite Heart; He loves, but prayer is wholly for our own sakes. It is only that we may come into states of full reception of His Love and Benevolence. Hence the Lord's prayer embodies all true receiving states. The sermon on the Mount embodies all christian and celestial states of life, required to attain the celestial life of the New Jerusalem. Read it in the 5th Chapter of Matthew, and you are just as far from the Spiritual life and glory and happiness of the New Jerusalem, as you are from the actual conscious realization of those states. Do you ask how can I attain them? I will answer you. You can by no possibility make any advance whatever, except in the degree that you receive the baptism of the Holy Spirit. You ask then what it is to receive the baptism of the Holy Ghost and Fire. The Divine answer is—

"And when He (the Holy Ghost) is come, He will convince the world of sin, and of righteousness, and of judgment:" John 16: 8. To come into a state of receiving this baptism, then, 1st, is to become willing to be told and shown plainly your sins, evils, faults, errors, evil works, prejudices, and all your false principles. 2d, It is to become also willing to be shown the repentance from evil works you *must do*, the restitution you *must make*, and the right you *must do*, to become righteous. The evils and faults of your irreligious and false churches you must renounce, to acknowledge only divine good and truth from the Word of God alone. You must compel yourself to receive those whom God Baptizes with His Spirit of Illumination and Love, and sends with His truth to uncover your sins, that you may see and renounce them. You must give up your blind bigotry, sectarian ignorance and prejudice and empty and vain conceit that your sect is holier than any other sect, and that your pride of sect is holier than any other sectarian's conceit. One receives the baptism of fire, or divine love, in the actual giving up all these evil and false principles, to acknowledge and love only the Lord and His divine attributes in men, and men in the degree they have them. You then by the baptism of divine love, love with a true and pure love only the real goodness and truth in the individual membership of every church, and without any discrimination of predilection or favoritism as to any church, or as to being in a church at all. The Lord can only flow into any souls in the baptism of His fire or love, as they remain in these receptive states, cooperating with that divine influx, by reacting in and with that divine inflowing life. Thus when there is an influx of the attributes of divine forgiveness, we must yield the co-operation under and in it, of ourselves forgiving all men; and so when there is an influx of every divine attribute and principle, there *must be* a real and willing co-operation and reaction with the inflowing divine life. For this is the invariable and changeless law of growth in heavenly life and attributes. Thus it is ever "Forgive us our debts, as we forgive our debtors." "The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath He recompensed me. I was upright before Him, and I kept myself from mine iniquity, therefore hath Jehovah recompensed me according to my righteousness, according to the cleanness of my hands in His eyesight. With the merciful thou wilt show thyself merciful;

and with an upright man, thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward." Psalm 18: 23-26. That our souls can only grow and be developed in goodness, righteousness and divine love by our acting in reason, intelligence, and wisdom and love, in voluntarily and actually doing good and right to others for the sake of the good and right to others, or from duty and principle and not to be seen of men, or for reputation or gain. That we feed and grow in our own souls divine affections and the divine attributes, only by doing good and right to, and loving others. "Whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."—"For on these two, (loving God and man the neighbor) hang all the law and the prophets." The Holy Spirit also will show "the judgment." That is the final recompense, result, and ultimatum, of all the growth and developments by good living, and by evil living, by co-operating with reason, truth, right and God, or acting against the influx of the Divine Life, Love and Wisdom inflowing only to us in pure benevolence. Here is the recompense of a good life, and of an evil life to eternity, made in and by the growth of good, or evil in the soul of every one,—"I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer Him, saying, Lord when saw we thee an hungered and fed thee? Or thirsty and gave thee drink? When saw we thee a stranger and took thee in? Or naked and clothed thee? Or when saw we thee sick or in prison and came unto thee? And the King shall answer and say unto them, Verily I say unto you, *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.* Then shall He say unto them on the left-hand, Depart from me ye cursed into everlasting fire (lust of evil to eternity) prepared for the devil and his angels: For I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not. Then shall they also answer Him, Lord when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?"

Then shall He answer them, saying, Verily I say unto you, *Inasmuch as ye did it not to one of the least of these, ye did it not to me.*"

And hear now O! every one! you righteous ones of earth; and hear now O! every one! you unrighteous ones of earth! the final Balances of your whole respective lives, whether of good or evil, the eternal result and ultimatum in Heaven and Hell. Here is the recompense in Heavenly Wealth and Happiness of a good life. And here is the recompense in infernal pauperism and squalid misery of an evil life. The one is Heaven to eternity; the other is Hell to eternity.

"And these shall go away into everlasting punishment: but the righteous into life eternal." Mat. 25: 35 to 46.

Hence you may plainly see that the very essence of the true Christian Religion is nothing but *pure love*. And "that the essence of love is to love others out of, or without itself, to desire to be one with them, and from itself to make them happy." Swedenborg's True Christian Religion, p. 57, n. 43. While the essence of "Diabolical love is the love of self, which is

indeed called love, but when considered in its true nature is hatred; for it loves none out of, or besides itself, and it desires to be conjoined with others, not for their benefit, but only for its own; its inmost affection is a continual lust to rule over all, and to possess the property of all, and at last to be worshiped as a god." id., 59th p., n. 45. Hence every man may discern whether he is growing into heavenly states of love or into infernal states of love, which is real hate for every one he cannot use selfishly.

For by every unselfish word and deed done to others from the principle of duty, right, or disinterested love for others, you are but yielding to the divine inflowing-life of Divine Love, that is feeding, nourishing, growing and making heaven in your own very souls. It is thus you feed all divine attributes and grow them in your own souls and minds, until you are, yourselves, re-made in the divine image and likeness of Divine Beauty, Glory and Perfection.

PART 4TH. *What is irreligion and the worship of Dagon?* Dagon was the god of the Philistines, an idol with the head of a woman and body and fins of a fish; thus noticed, "Then the Lords of the Philistines gathered themselves together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said our god hath delivered Sampson into our hand." Judges 16: 23. Sampson like David, was a representative character, signifying the Lord Jesus Christ, and below is described His crucifixion by the Jews, who by violating, denying, rejecting and perverting the truth into their mere traditions of falsified truth, had become Philistines and worshippers of Dagon.

We have seen that God is Truth, and Truth is God. Hence it must follow that all false principles, all truths falsified into *any falsity*, is a false god, an idol made by man, which cannot bear the reason and light of divine truth. Hence it is said, "When the Philistines took the Ark of God, (the box containing the Sacred Scriptures) they brought it into the house of Dagon, and set it by Dagon; and when they of Ashdod arose early on the morrow, behold Dagon (was) fallen upon his face to the earth before the Ark of Jehovah. And they took Dagon and set him in his place again. And when they arose early on the morrow morning, behold Dagon (was) fallen upon his face to the ground before the Ark of Jehovah; and the head of Dagon and both the palms of his hands (were) cut off upon the threshold, only (the stump of) Dagon was left to him." Sam'l 5: 2 to 4. We will now give you the Dagon of the Catholic and Orthodox faith, and also what the nine distinguished Bishops say of it in their articles of faith copied by Wesley from the articles of faith of the Episcopal Church.

In an address by these Bishops, in their Discipline published in 1867 to their church, pp. 3 to 6, among other things they say: "We esteem it our duty and privilege most earnestly to recommend to *you* as members of our church our FORM OF DISCIPLINE." * * *

"We wish to see this little publication in the house of every Methodist, and the more so as it contains the articles of religion, maintained more or less, in part or whole, by every reformed church in the world. Far from wishing you to be ignorant of any of our doctrines, or any part of the Discipline, we desire you to read, mark, learn and inwardly digest the whole. You ought, next to the Word of God, to procure the articles and canons of the church to which you belong." Then p. 16 under "Sec. 2. Articles of Religion. 1. Of faith in the

Holy Trinity," is the Ark of God, placed over against Dagon, in this Discipline as follows, viz :

1st. OF TRUTH. "There is One Living and True God Everlasting."—2d. Over against is Dagon as follows, viz : Dagon "Without body or parts." * * * "and in unity of this Godhead, there are three persons."—(That is, there are three gods, for a person is an individual being.) It is added, "of one substance and eternity the Father, the Son, and the Holy Ghost," that is, the Father is one person and individual being, and the Son is one person and individual being, and the Holy Ghost is one person and individual being, and thus there are three individual beings, and gods. Then of one of these beings and gods it is said, p. 13, from the Word "One Christ very God and very man," and from Dagon as a distinct god and being by himself separate from the other two gods, "Who suffered, was crucified, dead and buried, to reconcile his father (the other individual being and god) to us, and to be a sacrifice, (that is, as one distinct individual god by himself to make a vicarious and proxy-payment to the other individual god,—distinct god by himself,—because he receives payment and satisfaction, and cancels the debt as god by himself,—which payment the other as god by himself makes.) Dagon, "Not only for original guilt, but also for actual sins of men." At p. 19, § 9, "Of the Justification of Man." Dagon, "We are accounted righteous before God," (that is, righteousness is imputed to us vicariously and by proxy) "Only for the merit," (vicarious and proxy payment of one god made to the other god) "Of our Lord and Saviour Jesus Christ," (one of the three gods,) "by faith," (that is, by the guilty person merely consenting to having the vicarious and proxy payment applied to his own proxy guilt by Adam, and personal guilt by his own wilful or voluntary sin; and thus after and upon the application of such payment by proxy his own guilt, and debt of iniquity to be cancelled as fully paid off and discharged.) "Wherefore,

that we are justified by faith only." (That is, that all guilt, sin and iniquity wrought in our very souls or evil hearts, and our minds of darkness and evil thoughts, organisms and lives, is all instantly abolished, obliterated and annihilated, and we in our very diabolical and satanical unregenerate souls, minds and lives made just with and before God. No, this is blasphemy, it is only an ideal just, before the idol Dagon.) "Wherefore that we are justified by faith only, is a wholesome doctrine and very full of comfort." (That is, to one who wants to stand vicariously and by imputation and proxy as just, and as righteous by the merit and substitution of another's righteousness, by mere imputation and proxy, while in himself, in his whole soul or heart, his whole mind and organism of life, he is nothing but a very devil, satan and infernal. Yes, just such as fill and make all the hells. Hence were this insanity true, there is no real reason why hell cannot be changed by Dagon, religion in this proxy way, by omnipotent contract among these three gods instantaneously into Heaven.) At p. 46, § 5. "The General Conference shall have full powers to make rules and regulations for our Church under the following limitations and restrictions, namely : § 1. The General Conference shall not revoke, alter or change our articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine." *

Now my dear friend and brother, whether catholic or orthodox, all that can in any way possibly harm in the least either you or your Church, is nothing except iniquity, evil, or sin. Then I cannot harm you by coming in love and mercy to show you the sole cause of all harm, your only danger, by uncovering and exposing your only peril. All your misery, hurting-principle, danger and peril exists wholly in the one causation, sin. This I am trying to show you, because you must see it before you can put it away, and because you

* NOTE.—After Wesley had set up this Dagon for god in his church, and made a decree unchangeable forever, that his church should never worship any other but the god Dagon, he was soon surprised and confounded to find the Rev. Hindmarsh and four other methodist ministers refuse to worship his god Dagon, and turn to the One Only Living Jehovah God, the Lord Jesus Christ, the One Personal DIVINE MAN, of the New Jerusalem. Apparently to shut out that true light, that had commenced throwing down his Dagon, he published a libel in his own Magazine a few years after Swedenborg's death, in which he stated that he had it from parties having personal knowledge of it, (I write from memory without the documents now before me,) that Swedenborg, at his boarding-house in London, naming the place, had been seized by a raging fever, and in the delirium of his burning fever, had run naked out into the street of London, and found a mire-wallowing place, and there wallowed in the mud, and thence coming out of that had proclaimed himself the Messiah, and thence had commenced his writings. And although the base calumny was immediately branded as false in every statement, by the man referred to with whom Swedenborg had lived, and his statements and testimony given before responsible men, that he had never made any statement of the kind to Wesley or any other man, and although Mathesius, a Swedish clergyman of London, who in

malice had originated the slander and alone given it to Wesley's willing ear, was afterwards in his own temple when about to preach, struck and visited with the madness he had so falsely charged upon Swedenborg, and was afterwards, owing to the desperate state of his madness, taken to an insane asylum in Sweden. And all this authentically published to the world under the names and signatures of responsible men who were eye witnesses of all. Wesley never had the moral honesty to retract it, while Swedenborg lived rationally to the age of 84 years, without a moment of delirium in his life, or evidence that he had borne false witness, or given slander or held malice against any one.

Why did Wesley never retract in his magazine this most groundless, false, and inexcusable slander, and why has his Church, or their publications to this day, never made such retractions? Is it not even now continued because it would have the effect to let the true and rational light of the New Jerusalem upon their Dagon, and break and dash the idol to pieces in all their temples. Hence it now stains Wesley's character and all his followers who continue retailing it, to nourish blind prejudice and for sectarian ends, to their own shame. Others retail Dr. Pond's misrepresentations, falsifications, and mere caricatures of the New Jerusalem, or True Christian religion, for the same ends.

cannot cover your sin and prosper. "*He that covereth his sin shall not prosper.*" Prov. 28. 13. He alone is a true comforter and *real* friend who shows to man, or the Church their *real* enemies, which real enemies are their sins. For the Divine Friend is called THE COMFORTER because of his true friendship shown in giving the only means, way, and life of true and permanent comfort. "When He is come He will convince the world of sin." "He is no respecter of persons." Hence true friendship shows men and Churches their sins. Hence you see that in showing sin I am your true friend, and if you are a Christian, and baptized with the Holy Ghost and fire, you will receive me in love in all the Churches, and nothing will shut up your minds but blind bigotry, and sectarian prejudice. *Methodist-sin*, or *Catholic-sin*, or *Wesley-sin*, is no better than any other sin; nor is any such *bigotry*, *ignorance*, and *prejudice* any less evil than any other; nor than even the heathen's, the slave-holder's, or a Chinaman's, or a Hindoo's. *It is moral slavery everywhere.* Every man and every Church, just so far as they are unwilling to receive all moral light, are in that precise degree in the real lamentable degradation of moral slavery to ignorant passion, irrational bigotry, blind prejudice, and insane superstition, and are naught but the states and forms in the very soul and mind, of *evil*. It is sin alone that seduces, gives conceit, vanity, and pride, that blinds, deceives, flatters, paralyzes, biases, prejudices, sectarianizes, weakens, disquiets, demoralizes, divides, degrades, torments, destroys, and damns individuals, Churches, States, and nations. And every man and Church has more or less of this actual damnation of state, expressed by all the foregoing terms. You may all guage the hopelessness of each state, without mistake, if you will, *by your pride and unwillingness to receive that moral light from the baptism of the Holy Spirit, uncovering all your evils, and by your unwillingness to be shown and convinced of all your sins.* Priestcraft would continue your infernal slavery by persuading you that it is wrong and unsafe to exercise your only God-given faculty of liberation, viz.: *your reason*, your only power of seeing and judging and determining what you ought to acknowledge, because of its being true, *as truth*, and what principles you ought to reject, *as false*, because they are false in themselves, and lead to evil and ruin. God has given neither you nor any other being any other organ or faculty than the reason, for this very purpose and use. It is that alone that makes *us human*, together with a will to exercise it. Thus it is the sole faculty through and in which is given every moral and Christian virtue, and every recompense and Divine blessing of such virtues. While *the neglect to rightly use, and the abuse of that reason alone*, shuts out from every soul and mind all moral light, peace, and happiness, and introduces to the very soul and mind all moral darkness, evil, and their retributions. Hence every man has a reason, as much as a mouth and two eyes. And the one who could be *fooled and cheated out of the using of them*, by *designing, selfish men*, would be cheated and befooled not so bad, as every poor miserable dupe is, who allows priestcraft and superstition, and hell by its influx, to deprive his soul and mind of the use of the individual reason, as independently, absolutely, and freely as he has the use of his eyes and mouth. "Of every tree of the garden thou mayest freely eat," Gen. 2:16. These are "trees of Righteousness," Isa. 61:3. *The fruit is good works.* The reason alone is given

to all men as the power of discriminating the Tree of Life, bearing good fruit, from the tree of death, bearing the fruit of "the works of iniquity."

"By their fruits ye shall know them," Mat. 7:20. It is by cheating men out of the use of their reason, that selfish leaders have been enabled to take Divine truths, which is God in Origin; but finited and accommodated down by discrete degrees in spiritual essences and substances for created life existence and subsistence; and by mere ratiocinations falsify and pervert these truths into false principles, idols, gods; such as Dagon, Baal, Chemosh, Molock, and many others, and then seduce men to worship them: of which Christendom is now full. There is no such image or likeness on earth of a *human being* as Dagon, except the idol, nor as an orthodox or catholic god, consequently there is no original in heaven.

There are but two resemblances in *fabulous idea*. The one from Dwight's Mythology, see Webster's Piet. Dict., called "The Furies." This fabulous monster has three heads placed with the backs of the heads joined, and three serpents, one between every two sides of their faces, two heads knotted above the heads with the tail of the one serpent, whose head is also knotted below their chins around their necks with the tails of the other two serpents. The other monster is "the Trimu ti," from Coleman's Hindoo Mythology, (see Webster's Piet. Dict.,) and consists in three heads on one body, with the faces extending outwardly, as the form of the Hindoo idol. Here then is Dagon, an idol, with a woman's head and a fish's body and fins, the fabulous "Furies," and the Hindoo "Trimu ti," that are the only known resemblances in idea of the catholic and orthodox human ratiocination and priestcraft manufactured idol. No marvel that they can keep you seduced and degraded to its worship only by cheating and swindling you out of the use of your reason.

Now we will analyze this idol in the light of truth. Dagon, "without body or parts." A true *signet*, for it really is in fact *nothing*. Anything to have any existence at all—to be a real thing—must have a form of existence, that is, a body, and that form must consist of the parts that make the whole, or there can be no whole, which is constituted only of its parts that make it. Hence that which is neither a part of a thing nor a thing, is nothing. Hence Dagon, the idol of catholicism and orthodoxy is a mere nothing. And reason must not look at it, because its nothingness will be seen. But let the Ark of God shine on this Dagon. "And Jehovah spake unto Moses *face to face*, as a man speaketh unto his friend." Ex. 33:11. "Moses whom Jehovah knew *face to face*." De. 34:10. "I will put thee in a cleft of the rock, and will cover thee with *my hand* while I pass by, and I will take away *my hand*, and thou shalt see *my back parts*, but *my face* shall not be seen." Ex. 33:22, 23. "I was in the spirit on the Lord's day, and heard behind me a *great voice* as of a trumpet, saying, I AM ALPHA and OMEGA, the FIRST and the LAST. * And being turned I saw (ONE) LIKE unto the SON of MAN, clothed with a garment down to the foot and girt about the paps with a golden girdle. *His head and hairs* white like wool, as white as snow, and *His eyes* as a flame of fire; and *His feet* like unto fine brass, as if they burned in a furnace, and *His voice* as the sound of many waters. And He had in *His right hand* seven stars, and out of *His mouth* went a sharp two-edged sword, and *His countenance* as the sun shineth in *His strength*. * * *

And He laid *His right hand* upon me saying, Fear not, *I am the First and the Last.*" Rev 1: 10 to 17. By taking a polyglott Bible and finding all the references from these texts, and those to which the other texts refer, you will clearly see that the Lord is a DIVINE MAN, *with all the parts in form and likeness* represented by His created man. Dagon, "There are three persons." Now three individual persons are three beings. Webster defines "Person. 1. An individual being, consisting of body and soul." Hence three beings are three gods, three infinities, which cannot be, as there cannot be but One Infinite. And merely calling three individual beings but one being is idle. That the Lord is a Divine Man is proven by every created form and likeness of Him in the universe. Hence there are more witnesses of this truth than of any other. Again, the Lord Himself declares it to be the *very first of all truths*. That Jehovah God is the Lord who lived on the earth as a Divine Man coming down from heaven; and as such ascending up where He was before. And we all have pictures of Him in our family Bibles, designed to represent Him as He appeared on earth. Here are the Lord's words: "Hear, O Israel, Jehovah our God is one Lord." And to Thomas "And if ye had known Me ye should have known my Father also; and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, shew us the Father and it sufficeth us. Jesus saith unto him, *have I been so long time with you and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou show us the Father?*" John 14: 7 to 9.

Dagon. "To reconcile his Father to us." Here is one god giving salvation from wrath to another god. Salvation wrought on God Himself, the Infinite, unchangeable, immaculate, instead of on man, the vile sinner. The Divine Innocence and Mercy saved from wrath towards the unchanged sinner, who is therefore left unsaved since God Himself is made the one affected by this salvation. The light of the Bible. "God was in Christ reconciling the world unto Himself. * * * He hath reconciled us unto Himself." 2d Cor. 5: 18, 19. Paul then makes it the sinner that through repentance and renunciation of evil works and the love of evil is reconciled to moral and christian virtues, to Divine attributes and the Lord.

Dagon. "To be a sacrifice not only for original guilt." A payment by proxy for guilt in *innocent babes*, of whom the Lord says, "Of such is the kingdom of Heaven," and that *guilt* too contracted by innocents only by proxy, and then contracted by that proxy thousands of years before they were even begotten. An unbegotten innocent of ages to come incurring damnation by proxy before the flood with Infinite Love, Wisdom, Compassion and Mercy "All the paths of the Lord are mercy." 25th Psalm, 10. "Plenteous in mercy to all." 85th Psalm, 5. "The mercy of the Lord is from everlasting to everlasting." 103d Psalm, 117. Then read Psalms 106, 1; 107, 1; 118, 1, and 136, 1 to 26. In every one of these more than thirty verses He most earnestly assures us that "*His mercy is forever.*" "Yet ye say why doth not the son bear the iniquity of the father? The soul that sinneth it shall die. The son shall not bear the iniquity of the father neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Eze. 18: 19, 20. There is clearly, then, by scripture as well as by reason, neither hereditary, imputed, vicious, or

proxy guilt, sin, or righteousness. Righteousness is heavenly and divine in germ and principle, and can only be communicated by regenerating life. And iniquity and guilt is hell and infernal in germ and principle, and exists and subsists only by a life of working wickedness "O house of Israel, are not my ways equal? Are not your ways unequal? Therefore I will judge you, O house of Israel, *every one according to his ways, saith Jehovah God.* Repent and turn from all your transgressions, so iniquity shall not be your ruin." Eze. 18: 29, 30. But there is also this proxy payment, Dagon, "For the actual sins of men."

On this very question the Lord says, "Think not that I am come to dissolve (that is, to abolish the obligation of law) but to fulfil (that is, to enable men to become regenerate by actually keeping the law of righteousness). For verily I say unto you, till the heaven and the earth pass away one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5: 17, 18.

The law of righteousness is the very proceeding life and divine sphere of the Lord himself, and hence is as unchangeable eternally as the Divine Being. "The word of the Lord abideth forever." "Jehovah gave the word." 6th Psalm, 8, 11 "The Word was God." John 1: 1. "Thy Word hath quickened me." 119th Psalm, 50. "Thy Word is a lamp to my feet." 119th Psalm, 140. "The Comforter the Spirit of Truth, which proceedeth from the Father." John 15: 26. "It is the Spirit that quickeneth. The words that I speak are spirit and life." John 6: 63. "He that rejecteth Me and receiveth not My Words hath one that judgeth him, the word which I speak the same shall judge him in the last day." John 12: 48. Hence it is certain that righteousness itself cannot atone for reward any guilt or wickedness, because righteousness cannot be unrighteous and wicked." "Woe to them that justify the wicked for reward." Isa. 5: 23. "Have I received any bribes?" 1st Sam. 12: 3. "He shaketh his hand from holding bribes." Isa. 33: 15.

Dagon. "Wherefore that we are justified by faith only is a most wholesome doctrine and very full of comfort." Now since words are the very lowest degree of deeds or works, therefore words include all degrees and kinds of works. Hence the Lord says, "The tree is known by his fruit. A good man * * * bringeth forth good things, and an evil man bringeth forth evil things. * * * For by thy words thou shalt be justified, and by thy words shalt thou be condemned." And then when he adds in the same discourse the works of righteousness as the only essential and real justification with Him and in His sight, He demonstrates that *works alone*, instead of *faith alone* are the sole medium and principle upon which man can be made or really be just with God or a just man, viz: "Whosoever will do the will of my Father who is in heaven, the same is my brother, and sister, and mother." Matt. 12: 33, 35, 37, and 50. "Was not Abraham justified by works. * * * Ye see then how that by works a man is justified and not by faith only." James 2: 21 to 25. The principle here is that faith in divine principles, attributes, and the Lord, are nothing to any one unless by living they become incorporated into his very soul and mind, to become a part of his *real self*. So that faith only becomes anything when it becomes the fruit of good works. "Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye except ye

abide in me. I am the vine, ye the branches. He that abideth in me and I in him the same bringeth forth much fruit; for severed from me ye can do nothing. If a man abide not in me he is cast forth as a branch and is withered, and men gather them and they are cast into the fire, and they are burned. If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples. As the Father hath loved me so have I loved you, continue ye in my love. If ye keep my commandments ye shall abide in my love, * * * *Ye are my friends if ye do whatsoever I command you.*" John 15: 3 to 14.

Suppose the student, farmer, mechanic, professional man, author, artist, or housekeeper should adopt the principle in practice that "it is a most wholesome doctrine and very full of comfort," that all our varied responsibilities and duties will be fulfilled and answered to our entire justification therein, *by faith only*; would the principle be one of sanity or of insanity? *Why then make a pauper's, and devil's, and satan's soul and mind of yours, to eternity, by such a cruel cheat and insanity?*

Dagon. "General Conference shall not revoke, alter, or change our articles of religion, nor establish any new standards or rules of doctrine." Heaven shall not give to this orthodox Dagon any new, further, or better light in the march of mind or progress of ages. The millennial day glory shall shed no better light on Wesleyan Methodism. No Methodist Conference, or individual conscience shall ever receive any heavenly light from the God of heaven outside of Dagonism, or the Furies, or of the Hindoo Triumsti. "And I John saw the Holy City New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, behold the tabernacle of God is with men and He will dwell with them and they shall be His people. And God himself shall be with them their God * * * And He that sat upon the throne said, *behold I make all things new.* And He said unto me, write, for these words are true and faithful." Rev 21: 2, 3, 5.

But says this Nebuchadnezzar, nothing new from the New Jerusalem out of heaven shall ever descend to my conference in the succession of ages. I am above all to it. It shall worship no other image than the one I have set up in generations to come. To every man of conscience who refuses to worship the god he has made god, he says, "O Shadrach, Meshach, and Abednego, do not ye serve my gods nor worship the golden image I have set up." If ye worship not, ye shall be cast the same hour into the burning fiery furnace." Dan. 3 (The fire is the lust of life they would sacrifice).

But you ask me in all sincerity did not Christ bear our sins? And dare I come to the Father without pleading His proxy and vicarious payment for the guilt of our sins, in the common language of orthodox prayer, viz: "Father, forgive us our sins for Christ's sake." 1st. We have seen that Jehovah God is the Lord Jesus Christ himself in one Divine Person and Man. Hence when you say our Father, you should have no other being in your thought than our Lord, who "hath ALL POWER in heaven and on earth," and who has never authorized the above false formula of prayer, but has given us the only true one, viz: "Forgive us our debts as we forgive our debtors. * * * For Thine (our Lord's) is the kingdom, and the power,

and the glory, forever. Amen." 2d. Hence, as there is no other Father but the Lord Jesus Christ glorified, that is, ascended up where he was before, the wrath of any such mere ideal being is a mere misapprehension and fantasy, and exists in no other way than in the perverted imagination of the worshipper. The whole difficulty is readily removed by correcting the error in your own mind, by enlightenment from the Word of God. And the Old Testament shows that it was none other than Jehovah God who became the Lord, Saviour, Redeemer, Mediator, Shepherd, Jesus Christ. This you can see by your concordance and polyglott Bible in an examination of one hour. But Jehovah God and the Lord being one Divine Person, He needs no payment because He is neither a Fury nor a Shylock, and where there is full payment exacted then there is no ground left for forgiveness or pardon. Here is His real attributes. "And Jehovah descended in a cloud and stood with him there, and proclaimed the NAME OF JEHOVAH, and JEHOVAH passed by before him, and proclaimed JEHOVAH, JEHOVAH, God, merciful and gracious, long-suffering and abundant in goodness and truth. Keeping mercy for the thousandth generation, forgiving iniquity, transgression and sin, and that will by no means clear the guilty." Ex. 34: 5 to 7. 4th. But, *Christ was our sacrifice.* The whole Jewish representative sacrifices and worship, signified and represented, the circumcising the heart from the love of evil, and then the giving of the whole soul, mind and strength up to the love of the Lord and neighbor, and thus hung upon these two loves, which include all the divine attributes. 5th. He bore while in His humiliation clothed with the son of Mary, as the medium of coming down into the divine use to man as Saviour and Redeemer, representatively and actually, the imperfections, infirmities, burdens, sicknesses, contradictions, and opposition of sinners, as Saviour, Redeemer, Prophet, and Physician, and as inheriting hereditary evils and diseases, as we all do; but he never bore guilt, or the punishment of guilt, to clear the guilty.

The Lord then, as clothed exteriorly with the Son of Mary, bore all hereditary Jewish evils as we all bear our progenitor's evils of every particular nationality, family, and individual. So He also bore representatively and as a sign to them of their state of hatred to all the divine attributes. Their most cruel malice was manifested by the crucifixion. In what sense the Lord bore our sins, Matthew shows in quoting the 53d chapter of Isaiah, and explaining it, viz: "He is despised, and rejected of men, a man of sorrows and acquainted with grief; and we hid as it were our faces from Him. He was despised and we esteemed him not. Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, and smitten of and afflicted; but He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace upon Him; and with his stripes we are healed." Isa 53: 3 to 5. Matthew quoting this same, says: "When the evening was come, they brought unto Him many that were possessed with devils, and He cast out the spirits with His Word, and healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Mat. 8: 16, 17. This is because all our infirmities and sicknesses are naught but the moral diseases of evil and sin. Ezekiel by express command also bore the iniquity of the whole house of Israel 390 days on his left side, and then turned over, and bore

the iniquity of the house of Judah 40 days on his right side. Eze. 4: 4 to 6.

So even the scape-goat had all the iniquities of Israel laid upon him, and he bore them on his head. Lev. 16: "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities, and all their transgressions, in all their sins, putting them upon the head of the goat, and shall send away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities, unto a land not inhabited, and he shall let go the goat in the wilderness," vs 21, 22. This goat was not offered in sacrifice at all, and so could not represent or teach in any possible way a vicarious sacrifice. And yet the scape-goat periodically bore, and bore away into the wilderness all the sins and iniquities of Israel, and yet in no way cleared one jot or tittle of the guilt representatively or otherwise of the wicked. It was a *sign* that man must totally renounce and put far away from him, the love and indulgence of all evil and iniquity, to become innocent and happy. By reading Swedenborg's Doctrine of the Lord, Giles on the Incarnation, price 25cts., and Noble's Lectures, price \$2.75.*

PART 5TH. What is Heaven? What is Hell? Whence are and who become angels? Whence are and who become devils, satans and infernals?

§ 1. Heaven is the real state of the very soul and mind and spiritual organized body, created and made out of divine principles of goodness and truth from the Word of God, by and through regenerating life, while man acts in freedom according to reason. Heaven is created in man by the creation in his love-principle and thinking-principle and real organism of life; the angelic-man, with love, wisdom and life, able to realize and enjoy the Divine Realities of Heavenly Life, in enjoyments, and felicities, and beatitudes, and glories.

§ 2. Hell is a state of entire destitution of that very soul, mind and organism of spiritual body, of the angelic-man and of every divine principle of goodness and truth, of which they are made. It is then a state of absolute pauperism of state, for want of any ability in the very soul, mind, and organism of life, in one's own very soul, to realize, and enjoy the Infinite Unlimitable and eternal Wealth of Heavenly Riches, Beatitudes and Glories. It is more than that, it is an infernal state in the very soul, mind, and organism of life: the very opposite of the angelic state. The infernal state of loving and taking pleasure only in the evil that is directly opposite to good, the wrong that is directly opposite to the right, in the lust that is opposite to chastity, the crime that is opposite to innocence, the malice that is opposite to pure love, the injustice that is opposite to justice, the vice that is opposite to virtue, the cruelty that is opposite to mercy, and all infernal, diabolical and satanical attributes, that are opposite to the divine attributes. This is hell in the very state of the lusts, of the love-principle of the very soul itself, and by the very insane state of the thinking principle of the mind, and by the state of these two in their appropriate organized form of existence, in a monster-man. You see these monsters of depravity some times speaking out through even their material faces.

§ 3. Whence are, and what are angels? We answer, they are all born on some of the earths in the Universe as we have been. Then they have all been reborn by regenerating life, out of the divine principles of the Decalogue. They have grown the divine attributes in themselves out of the divine principles of the Decalogue, and out of these divine attributes are their very souls, minds, and spiritual organisms of life wholly constituted and made. They have by acting in freedom according to reason, refused all the evil and false principles, all sectarian and partizan principles, of bigotry, prejudice, superstition, all worldly and selfish motives; and all principles and maxims, and opinions of castes, and clans: and all corrupt and selfish ends, motives and purposes, when their opposition to the divine principles of the Decalogue have once been seen and realized. And thus they have grown up from childhood through youth to manhood in the successive degrees of the virtues of the child, the youth, the good citizen, the moral man, and the Christian man. And become, according to their lives, Angels in the different degrees of angelic life, graded entirely by their real and true and good works. "By their fruits ye shall know them." The angels grown out of the men are so surpassingly glorious that even John fell down to worship one of them. "I fell down to worship before the feet of the angel that showed me these things. Then saith he unto me, *See that thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this Book.*" Rev. 22: 8, 9.

§ 5. Whence are Devils and Satans, and what are they? They are all born on the earths as men, and grown out of evil and false principles by working iniquity and wickedness, as shown by this among many other texts: "Jesus answered them, Have not I chosen you twelve, and one of you is a devil," Jno. 6: 70 These are some of the evil and false principles that nourish and grow diabolical life. The principle of getting selfish dominion, and personal influence and control over the souls and minds of men, to use them for their own interests. The principle of getting their earnings, labor and property, by any device and artifice whatever; and any sectarian, partisan, or hypocritical principle whatever; any principle of bias, prejudice, bigotry, superstition, malice, deceit, lust, covetousness, or corruption, iniquity, and wickedness. Devils and satans are made by turning truth into falsity, good into evil; by preferring vice to virtue; by the abuse and wrong use of everything, instead of using it rationally, truly, and rightly.

The end, motives, intents and purposes of life, if rational, true and good by the whole life, make the rational, true and good man, who is interiorly a real angel by this regenerating life. Also the end, motives, intents, and purposes of life, if irrational, false and evil by the whole life of iniquity, make the irrational, vicious and wicked man, who is interiorly a real devil, satan or infernal, by his grown and developed depravity through a life spent in working iniquity. You can judge of your end and motives and determine whether they are Heavenly or Infernal. If they are heavenly, you are affected with justice, right and use to others, and if regenerated with good to others.

*To be had at 20 Cooper Union, New York City; T. H. Carter & Sons, 25 Bromfield St., Boston; E. B. Myers, 87 Washington St., Chicago; or the New Church Congregational Union, Philadelphia; or the Swedenborg Society House, 36 Bloomsbury St., London; Rev. J. P. Stuart

St. Louis; or of me, 97 East 7th St. St. Paul, Minn. Where all Swedenborg's writings can be had, and will be forwarded by mail or otherwise, on remitting the money by mail to any one of the above addresses at once, with postage, or by express without postage.

without any view to any recompense to self. If your ends and motives are evil, you are affected with benefits and good to yourself, sect, party, family and relations. The heavenly end and principles is to be affected with honesty, sincerity, uprightness and use and good to others for the sake of these principles, and for the sake of others. While the infernal principle and end is to be affected only with good to self and others connected with and related in interest or blood or affinity to self, for the sake of self. *Fashionable life imitates christian virtues.*

CONCLUSION. "The Spirit of the Lord God is upon me, because Jehovah hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to the bound. To proclaim the acceptable year of Jehovah, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called the trees of Righteousness, the planting of Jehovah, that He might be glorified.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." Isa. 61: 1 to 4.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name. Thou shalt also be a crown of glory in the hand of Jehovah, and a Royal diadem in the hand of thy God.

Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, (that is, my delight is in her) and thy land Beulah (that is, married and conjoined to the Lord); for Jehovah delighteth in thee, and thy land (that is, the love principle of the very soul) shall be married (conjoined to the Lord). For as a young man marryeth a virgin, so shall thy sons marry thee; and as the bridegroom re-

joiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem! *which* shall never hold their peace day nor night; ye that make mention of Jehovah, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth. Jehovah hath sworn by His right hand, and by the arm of His strength, Surely I will no more give thy corn as food for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: But they that have gathered it shall eat it, and praise Jehovah, and they that have brought it together shall drink it in the courts of My Holiness. **

* Behold Jehovah hath proclaimed unto the end of the world: Say ye to the daughter of Zion, Behold thy Salvation cometh, behold His reward is with Him, and His recompense before Him. And they shall call them, the Holy people (that is, the people of pure morals, virtues and attributes, by living divine principles), the Redeemed of Jehovah: And thou shalt be called, Sought out, a city not forsaken." Isa. 62: 1 to 9, and 11, 12 "Arise, be enlightened, for thy light is come, and the Glory of Jehovah is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but Jehovah shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60: 1-3.

"Ho, every one that thirsteth, come ye to the waters (truths,) and he that hath no money; come ye, buy and eat (live and appropriate), yea come, buy wine (higher and internal truth), and milk (lower and exterior truths), without money and without price. Wherefore do ye spend money for a thing that is not bread? and your labour for a thing that satisfieth not? Hearken diligently unto me and eat ye good, and let your soul delight itself in fatness. Incline your ear and come unto me and hear, and your soul shall live. And I will make an everlasting covenant with you, the sure mercies." Isa. 55: 1 to 3.

"And the Spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will let him take the water of life freely." (The truths of eternal life freely.) Rev. 22: 17.

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ON

“THE REAL MAN

IS A

SPIRIT ONLY,”

AND

“REASONABLENESS OF CHRISTIANITY.”

BY THIS V. CHAPTER,

DEC. 1, 1881.

AFTER THE DEMONSTRATION OF THE REAL MAN BEING A SPIRIT
ONLY, HE IS THENCE TREATED OF, ONLY IN HIS REAL
IDENTITY, AND THAT ENTITY DEMONSTRATES
HIM A SPIRIT ONLY IN HIS OR-
GANIC LIFE, PRINCIPLE
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CHAPTER V.

THE ETERNITY OF THE HELLS UNDER AN INFINITELY
MERCIFUL DIVINE GOVERNMENT—A CONSEQUENCE
OF THE ETERNITY OF THE EXISTENCE OF SPIRITS,
AND THEIR INFERNAL CHARACTERS BEING UNCON-
VERTABLE INTO OPPOSITE CHARACTERS TO ETER-
NITY.

We shall assume, in the discussion of this one naked issue and supposed vulnerable point of attack of the true Christian religion, in atheistical and naturalistic minds, that there is a Creator and moral government and Moral Governor and moral laws of order in that government, for this is a common perception of rationality in its existence; and this assumption is sufficiently seen, by every rational mind, to be truth and rational, until an infidel doubt can be authorized by specifying: 1st, *one single thing* within the grasp of reason that has not been created; 2d, By specifying one single created and existing human government on earth that is not a moral government; 3d, By showing a single moral government that has not a governor as causative and executive, and his laws of order as the means of government in every such created and finite government of mind; 4th, If every government of mind within the grasp of reason has a causative, and has a means of government and an executive of such means, or laws would be inoperative and virtueless, then have not these created secondary causatives as minds, their first causative in Infinite Mind? *

*See Appendix at the end of this chapter, and pp 82-85.

Is evolution, in its uniformity, universality and unity, an effect from nothing? or is it from an operative law of force executed in its own causation, which law is in agreement or correspondence with its effects? And is this law executed without an executive and from nothing? or is there an adequate power of involution causing that evolution? So is there not a secondary power of involution and also a first and Infinite causative thereof, to which all the effects of government correspond, as all the evolutions of external and instrumental things correspond exactly to the inward forces of means as secondary causes in all the involutions of power in these instrumental things; and do not these secondary causes in the involutions of power correspond to their first causative of the Infinite Mind as their Creator, Governor and Executive? This may be illustrated in mind as the creator, governor and executive of steam-power as means, and its operations and effects in all instrumental things therefrom from mind as origin, existence and subsistence thereto.* So is it also in every government adopting its principles and making its laws as its means, and executing them in works and effects as its only mode of its subsisting by these effects. If this is true then in all created and finite moral governments, that they originate, exist and subsist from mind as creator, governor and executive thereof, then man is a finite and created god and spirit, imaging and likening the Infinite Man, Mind and

* Who does not know that man, as a human spirit, having mind, and not as a mere animal body with mere animal in-tinct, can create steam as a power, and through steel, iron and wood, as instrumental things, apply that steam power as a means, as the secondary causative and force of mind, to all its manifold uses; in the productions of innumerable effects, or forms of such uses? Who then can not see that man is a *finite god*, imaging and likening in himself, and in his originated and derivative likeness, and activities, the Infinite Creator, Originator, Governor, and Government of God, from whom man is but a derivative? Who can not see that a confirmed man in wickedness or a devil, is still a likeness of his Creator from whom he is derived, in having volition and thought and activity in them, and is responsible for every volition and thought, in every act, else there could neither

Spirit as revealed by God's Divine Revelations, affirmed as it is by every thing within the grasp of human reason.

Then we are not necessitated to believe without a reason that there can be evolution without a divine power of involution as secondary causatives, which are minds, and without INFINITE MIND as PRIMARY CAUSATIVE in created moral governments of minds, nor to believe that the Creator is not prior to and superior to His own creations in every instance, as the Infinite and as to the finite. As to the function of the law of reason with finite creatures, see pp. 1-15, 16-22, 49-55, 163, 194-199.

Neither are we to ascend, without any reason for it, above all the bounds and limitations of finite creatures and judge our INFINITE CREATOR and FATHER OF ETERNITY in relation to the INFINITE THINGS that are INFINITELY ABOVE AND BEFORE ALL CREATION, and can in no way concern or affect the happiness of any finite creature by attempting their Infinite comprehension in our finite capacities. There is in creation, existence and subsistence a divine height and depth, length and breadth, that finite creatures can not make full solution, penetration and comprehension of, nor fathom with the best use of all their powers, to eternity; and arrogance, conceit and assumption will find ample scope for their entire ability in the abyss of but one of the hells, without ascending even to one of the lowest and most inferior of be the retribution, recompense, or punishment, in justice and mercy, for wicked, wilful and criminal acts, nor be the moral government of God over the hells for their own good and protection? Is anarchy anywhere, or over any characters, better than just government? Do not bad characters need government and restraint more than good characters? Has just government ever been known to reform and regenerate incorrigibly confirmed and wilfully evil characters? Does not confirmation in wilful and vicious characters as it progresses, by common consent, render such characters more and more hopeless? Does it not render them less and less approachable, to all reformers, and less and less susceptible of being affected except by the fear of punishments? And must not the increase in the more wicked degrees of crime with criminals, be followed with greater severity of punishments to uphold civil government?

the heavens, when every devil, from the principal of them in his nature, has voluntarily sought its own, to it, sweetest place among its own affinities and congenialities in such hell.

Then both time and place are themselves but the creations of and from the origin of matter and of its heavenly material bodies, and are but *mere appearances* of real and divine things, and but the symbols and correspondences of eternal and spiritual things; and we shall pass beyond and above them on entering eternity; As, saith the Lord, "My kingdom is not of this world," signifies, in the real sense, that it is not of time and place nor of flesh and blood. John 18:36; 3:6.

"THE CONVERSION OF OPPOSITES INTO EACH OTHER IS
EXTINGUISHMENT."

This single line from the heavenly doctrines of the New Jerusalem, which is the internal sense of the parable of the impassable gulf between Heaven and Hell, silences all argument from *Restorationists*. Luke 16:26. It is known that you can not find any principle or quality of any thing by extracting and analyzing of any opposite thing. Nothing of the principle and quality of wheat can be taken from the tare, of corn from the thistle, of the seed of the sheep from the seed of the wolf, of heat from cold, of light from darkness, of innocence from guilt, of right from wrong, of morality from immorality, of justice from injustice, nor of a good manhood from an evil manhood; for opposite seeds, things or principles never produce other than their own, and never do produce opposite things at all.

So every thing is produced by evolution from divine involution therein, through but small continuing incre-

ments of principles in agreement with its own nature, character and quality, and when it is so finished as to propagate and produce its own seed, neither the thing itself, nor its own seed, has ever in a single instance been changed or converted into opposites; but every thing and its seed remains changelessly and unconvertably fixed, the same principle, character and quality forever. Thus the tare and the thistle, the wolf, bear, lion, tiger and viper, and their respective seeds, from creation forever remain unchangeably the same in their principles, characters and qualities, symbolizing and representing the unchangeableness of their own originating causative principles, characters and qualities in the hells of their causation, existence and subsistence. So effects exactly correspond to their producing causes and exist forever in agreement with them, and together with them, and in derivation from them.*

* In reformation, and creation in time and place in materialism, in an organized form of nature or character, the identity of every living thing is fixed and made perpetual in and by that form itself, and its principle and its quality of its existence in its own form, and can only be perpetuated in its identity of principle and identity of quality and form and in its own fruit, conduct, and works, and words; and in its own identical seeds or its own principle and its own quality. And it is known to rational minds, that there is nothing that has been created, and that is within the grasp of reason, that does not begin its existence in materialism. Then God's time and place for fixing the identity of all things in their own forms forever, is in time and place, and is in the time and place of the very creation of that identity of existence in its very form of that existence.

If then Infinite Mercy, Love, Wisdom, Goodness, and Power in Infinite Providence in His Divine Order, and Divinely appointed time, and place of that creation itself, of that identity itself in its own form of the existence thereof; *can not save each spirit in its own free voluntary use of its own will and understanding*; where can any one find a reason for the hope that the same can be done after such character, identity and form is fixed already in its own creation permanently; *out of the divine order, time and place for doing this Infinite and Eternal Work?* Is a devil or satan, a *better subj ct* in themselves as existences in forms of fixed spirit organisms of permanent characters, opposite the divine; of reforming and regenerating divine influence, than each was as an innocent babe and child! Divine Mercy followed and attended them every moment of their lives in Infinite Power and Providence, in every step of their departure from innocence; and in their every step of degradation, with Infinite Love to save them; but they, as babes, youths and men, resisted all? Will not these men then, as devils, still resist?

Good and evil are two opposite entities of opposite forms, and truth and falsity are the opposite forms thereof in all gradations of creation.*

So then, a voluntary formation of an evil character confirmed in life in the will in its governing love and all derivative affections, and in its chosen end of life and all subordinate motives; and also confirmed in the understanding and all its thoughts and arguments; and confirmed also in all the realizations and enjoyments of its vicious and evil pleasures of its own form of its existence, and their gratifications, can by no possibility have any life or enjoyment, except in its own organized form of character, and in its own love, thoughts, and life; and if its own evil and vicious identity and form of charac-

* Every good or useful created thing, is created in some form of existence of necessity, to have any entity of existence at all, or to be an existing thing at all. The form of its existence, as the receptacle of that something, which develops its form as a seed of its own entity, whatever that entity be in its own principle and quality; determines all the accretions to its own principle and to its own quality of both its own entity and its own developing form of existence of that entity. All good forms are orderly creations from good and causative forms in divine order; and all evil forms are disorderly creations through evil and infernal causative forms in the hells of perverted order, which still exist in disorder as secondary infernal causatives, from the things of divine order in and by their infernal forms perverted into opposites. Wilful abuse of their faculties of freedom and reason, in dishonesty, insincerity and irrationality in a life of immorality, vice, and criminality in all wickedness of evil, made the forms (created for orderly forms, and every one, while being created, had the full possibilities of becoming angelic forms, by the right and rational use of their freedom and reason, in the simple life of Christian morality). Atheists, infidels and Christians, all alike acknowledge and approve of Christian morality as indisputably both good and true. By wilful perversion into these opposite and blighted forms as secondary and infernal causatives of all the infernal and evil and hurtful things on, and in the earth, evil and falsity originated and exists, destructive of our innocence, peace, health, happiness and comfort, both here and hereafter, and thus originated all evil and falsity in their forms.—Heaven and Hell n. 82, 108, 54, 107, 113. "All the delights that man has are of his reigning love, for man feels nothing else delightful than what he loves, thus especially that which he loves above all things."—Heaven and Hell n. 486. "From one only fountain which is the Lord, there proceeds nothing else than divine good and divine truth, and these affect every one according to reception, that those who receive them in faith and and life have heaven in them; but they who reject or suffocate them, turn them into hell; for they turn good into evil, and the true into the false, thus life into death."—Heaven and Hell n. 9; Conjugial Love, n. 444.

ter, principle, and quality of existence were extinguished, there would be nothing left to enjoy or have pleasure ; for there is no opposite identity and form thereof of good or true character, principle, or quality belonging to any devil, satan, or infernal spirit of the hells, that can enjoy or realize Christian virtues, morality or their genuine life, and their heavenly happiness. Every creation, therefore, is a symbol of either the eternity of the heavens, or the eternity of the hells. Will any one name a human, or animal, or vegetable creation that is not? Or will any one name one instance of one such finished creation that has ever been, since the beginning of such creations, converted into an opposite thing? Every one knows by the common perceptions flowing from God into all His human creatures and minds, that every man is responsible for every wilfully wrong act and crime; and that repeated acts make habits, and continued habits make characters, for which character every individual identity of that character is alone responsible, and every punishment is voluntary to him who suffers it ; for it is in every instance but the retribution of a voluntary criminal act, that abstaining from the act, would have avoided.

Abstaining from the formation of an evil character, would have avoided all the hunger and thirst for the evils and pleasures of infernal lust; which now nothing but punishments and fear of punishments can repress and chain in the hells, for their own protection among themselves.* No man can comprehend the Infinite Mercy and

* Forms of existence opposite divine good and truth, which alone is the divine, from the opposition of their opposite characters, can but hate that divine, and from intense opposition to the divine, but utterly reject and abhor the divine and every thing heavenly, and the Lord Himself, "For all (in the spiritual world) are let into their own loves and into the falses agreeing with them, and then they hate and abhor and thus reject truths, because they are repugnant to the falses of evil in which they are. This I can testify from all my experience concerning the things of heaven and hell, that they who from doctrine have professed faith alone, and have been in evil as to life, are all in hell : I have seen them cast down thither to

Compassion, and Goodness and Love and Wisdom of Divinity in their Infinitude, nor describe or show them in their Infinitude to eternity. God can not be alienated or estranged even from one, or any, or all the inhabitants of the hells. Hence, He governs these hells in Infinite Mercy, Compassion, Goodness, Love and Wisdom for their own good to eternity. Can Absolute Mercy, Goodness, Love, Wisdom and Compassion do less, than to govern them for their own good and their own protection, for creatures who originated from Him, and now exist only from Him, though, in their infernal characters, only by perversion from their own selfhoods, voluntarily made by wilful sin and rebellion, the very opposites of His Own Kingdom? In hell he sendeth *rain*, signifying in the internal sense, the divine influx to them of their own existence; and by which in their own quality of inverted life, they derive all their infernal pleasures, which is sweet to them, and allowable to them, within the limits of the second table of the commandments of the Decalogue, by which law as devils they are governed for their own protection. The first table of the Decalogue is lost to them by their state, except as to his Absolute Mercy and Moral Government over them. Thus the Lord to eternity, "*He maketh His sun to rise on the evil and the good, and sendeth rain on the just and unjust.*" Matt. 5:45,

the number of several thousands, of whom an account may be seen in a small work *concerning the last judgment and the destruction of Babylon*, n. 483. *That love in act is what remains, thus that the life of man remains* (in the identity, and form, and character of his spirit), follows as a conclusion from what has just now been shown from experience, and from what has been said concerning deeds and works; love in act is work and deed."—Heaven and Hell, n. 482, 483, 484. "Man after death remains of such a quality as his nature is, which he had procured to himself by life in the world, which with the wicked can no longer be amended and changed, by the way of the thought or the understanding of truth."—Idem n. 508. "Because man has perverted that with himself by a life contrary to order, which the rational favored; therefore he can not but be born into mere ignorance, and then by divine means (of the Word in his understanding in his very creation itself), be led back into the order of heaven."—Idem n. 108.

signifying *influx*. Hence it is absolutely impossible, that the Lord shall not govern absolutely in the best possible manner for their good, the hells to eternity.

EVERY WORK AND WORD OF THE LORD IS ABSOLUTELY PERFECT, AND STANDS FAST FOREVER AND EVER. Spm. III : 2-10.

Every man by every voluntary act of his whole life of his creation ; in this world of his formation and creation of his organism of spirit in its character, principles and qualities, making its entire identity ; is therein making and choosing his own heaven or hell, and his own state in heaven or hell, as a seed of wheat or tare, or good or bad man to eternity. And that organic spirit in its identity of character voluntarily chosen, put on and made for itself, will stand fast forever and ever in its own selfhood and in its own governing love, life, and chosen pleasures ; and can never will, nor choose other life or pleasures than those in agreement with its own created identity of character, principle and quality. No motive, reason, or intelligence, can ever affect it in that identity ; that is either good or true, for they are opposite to its own identity of character, principle and quality ; and as such opposites they would destroy its infernal life of evil in its activities and pleasures ; and hence be but excruciating torture to its very identity ; as is actually demonstrated in Heaven and Hell, Arcana Celestia, True Christian Religion, Conjugal Love, et. al. works, by Emanuel Swedenborg. So, my friend, the germ of your identity as an eternal angel, or devil, is in your every voluntary act ; and that very identity of spirit in its organic character, principle and quality which you are now forming for your own self, in

your own voluntarily making, "*will stand fast forever and ever.*"*

There never can be any revision of that Infinite and Eternal Work of God; for on the part of God there was, nor is, nor cannot possibly be any defect or imperfection or any thing wanting of Infinite Love, Wisdom, Mercy, Goodness or Truth or Compassion in the Divine Perfection, Absolute of The Divine Principle and Divine Order, and Divine Laws of Order and Divine Modes of that Absolute and Eternal Creation.

There could be neither moral nor spiritual character in finite beings without human freedom and reason in human faculties of will and understanding, and the human responsibility of using them, and the human possibility of abuse in their use. So the high order of angelic human beings as images and likenesses of the Lord God Almighty, could only be created, through the creation of human faculties left in individual freedom and reason; hence, having the possibility of abusing them; and hence the wilful abusing of them resulting in the formation and

* "The life of man can not be changed after death, but remains such as it had been in the world; for the whole spirit of a man is such as his love is, *and infernal love can not be transcribed into heavenly love because they are opposite*: this is understood by the words of Abraham to the rich man in hell."—Luke 16, 26. X. "Hence it is plain that they who come into hell remain there to eternity, and they who come into heaven remain there to eternity"—New Jerusalem and Its Heavenly Doctrine, n. 239. "III *That so far as man shuns evils and sins, so far he does what is good, not from himself, but from the Lord,*" n. 18. Who does not know, or has it not in his power to know, that evils prevent the Lord's entrance into man? For evil is hell, and the Lord is heaven; and *hell and heaven are opposites; so far therefore as man is in one, it is not possible for him to be in the other, for one acts against and destroys the other,*" n. 20. "Every man is kept in freedom, and that freedom is never taken away from any one."—Doctrine of Life of The New Jerusalem, A. C. 2881, 9588, 2876, 2881, 2871, 2870, 2873, 2874, 9589, 9590. "The equilibrium of the angels in the heavens is the measure in which they have been willing to be in good, or the measure of the good in which they have lived in the world, thus likewise the measure in which they have held evil in aversion; but the equilibrium of the spirits in hell is the measure in which they have been willing to be in evil, or the measure of the evil in which they have lived in the world; thus, likewise, the measure in which in heart and spirit, they have been opposed to good."—Heaven and Hell, n. 591.

creation of devils and satans, which constitute the hells to eternity.

So the Infinite Mercy, Compassion, Goodness, Love and Wisdom in their Divine Absoluteness are equally above and over the heavens and the hells; and the differences of the identities of their opposite characters, make the differences as to the receptions and uses to these opposite beings, of the divine to them; and this difference gives to the angels a heaven, and to the devils only their hells of their own choosing and choice. They each have what they love and enjoy supremely in their opposite identities, subject to the necessary limitations to infernal identities caused by their perverted states.*

84. "GOOD AND TRUTH ARE THE UNIVERSALS OF CREATION, AND THENCE ARE IN ALL CREATED THINGS; BUT THEY ARE IN CREATED SUBJECTS ACCORDING TO THE FORM OF EACH."

"The reason why good and truth are the universals of creation, is because these two are in the Lord God, the Creator — yea, are Himself; for He is essential divine good and essential divine truth. But this enters more clearly into the perception of the understanding, and thereby into the ideas of thought, if instead of good we

* "There is nothing that exists but in a form, and *state induces that form*; wherefore it is the same whether we say that the state of a man's life is changed, or his form is changed. All his affections and thoughts are in forms and thence from forms, for forms are subjects."—Conjugal Love, n. 186. And forms are entities of every individual identity, as a seed and substantial thing of a subject from and according to that seed; and again as a propagated seed by which the principle and quality and form of that subject is repeated in perpetual creations, symbolizing and representing therein, both the eternity of the existence of spirit, and of the eternity of its character; and also the impossibility of the transformation of any opposite things or spirits, the one into the other. Every creation of every opposite, from the beginning to the end, is wholly an entirely new creation, in its opposite principle, its opposite quality, its opposite form, and in its opposite life.

say love, and instead of truth we say wisdom; consequently that in the Lord God, the Creator, there are divine love and divine wisdom, and that they are Himself; that is, that He is essential love and essential wisdom, for these two are the same as good and truth. The reason of this is, because good has relation to love and truth to wisdom; for love consists of goods and wisdom of truths, and the two latter and the two former are one and the same."

85. "Since, therefore, the Lord God, the Creator, is essential love and essential wisdom, and from Him was created the universe, which thence is a work proceeding from Him, it must needs be, that in all created things there is somewhat of good and truth from Him; for whatever is done and proceeds from any one, derives from him a certain similarity to him. That this is the case, reason may see from the order in which all things in the universe were created; which order is, that one thing exists for the sake of another, and thence one depends upon another, like the links of a chain: for all things are for the sake of the human race, that from it the angelic heaven may exist, through which creation returns to the Creator Himself in whom it originated: hence there is a conjunction of the created universe with its Creator, and by conjunction everlasting conservation. Hence it is that good and truth (or love and wisdom)

The one existence must be extinguished absolutely before the beginning of the opposite creation can commence to exist. If you have departed west or downwards from any starting point of your birth, you can never take a step east or upwards from your beginning point until you are at your beginning point to make that first step of that progression. Every beginning increment of every good is preceded by repentance of its opposite evil. We are born at this beginning point of good and evil, and every wilful volition of disobedience, is a wrong departure, and every evil shunned from a right reason, or as a sin against God and His moral Government, is a step of returning to the starting point, where a new birth in doing good from the Lord as a religious or new creature may begin. By little rejections, and increments to the parts and from them the whole opposites are made. *Acknowledgement of One God*, and Repentance of life, are the *Two Essentials*.—Conjugal Love, n. 444.

are called the universals of creation. That this is the case, is manifested to every one who takes a rational view of the subject: he sees in every created thing something which relates to good and something which relates to truth."

86. "The reason why good and truth in created subjects are according to the form of each, is because every subject receives influx according to its form. The conservation of the whole consists in the perpetual influx of divine good and divine truth into forms created from those principles; for thereby subsistence or conservation is perpetual existence or creation. That every subject receives influx according to its form, may be illustrated variously; as by the influx of the heat and light of the sun into vegetables of every kind, each of which receives influx according to its form; thus every tree and shrub according to its form, every herb and every blade of grass according to its form: the influx is alike into all; but reception, which is according to the form, causes every species to continue a peculiar species. The same thing may be illustrated by the influx into animals of every kind, according to the form of each. That the influx is according to the form of every particular thing may also be seen by the most unlettered person if he attend to the various instruments of sound, as pipes, flutes, trumpets, horns and organs, which give forth a sound from being blown alike, or from a like influx of air, according to their forms."—*Conjugal Love*, §84-46.*

* It is known that natural truths in their forms are unchangeable, like the natural minds which they form, which when formed into complete propagating entities, are forever unchangeable in their individual identities. Who does not know that every truth of mathematics, and every truth of civil or natural justice, and every truth of moral virtues, and the characters which they make and constitute, abide unchangeable forever? So every falsity of evil and of injustice, and of every crime and vice, abide unchangeable forever and ever. Then, since these are indisputable and universal and uniform principles, and are in unity, proclaiming and symbolizing their eternity in the conservation of creation, existence and

Hence evil forms convert all influxes into their own infernal life, loves and pleasures, which, with the recompences of their voluntary acts, constitute every one's hell in particular, and all the hells in general. There is but one divine originating influx to both good and evil forms.

"THE CROWN OF THE PRECEDING CHURCHES."—*The Coronist.*

We are now in the dawning Morning of THE CROWN, or Highest Honor and Glory and Climax and Perfection of Divine Creation and Conservation, of the Universe of the Lord God Almighty, culminating in all the past and present, now being consummated in the production and establishment of the final and eternal New Jerusalem, or celestial and spiritual and spiritual natural church, to exist and subsist to eternity. Hence, *now* all things in the *Word* and *Nature* are *original, new, fresh* and *divinely given* us from the LORD ALONE. Heaven itself, and the Church, and Nature, are but the vessels, in discrete degrees, for the transmission of the divine of the Lord, in accommodated divine principles, to our individual wills and understandings as faculties of reception and appropriation from the Lord alone.

subsistence, they therein perpetuate the eternity of the hells. They all then confirm Divine Revelation, which says: "*The word of the Lord abideth for ever;*" "Forever thy Word is settled in the heavens," 119:8; John 1:1; and which says between the evil and the good, and between heaven and hell, there, "Betwixt us and you a great gulf is fixed, so that they who are willing to cross over from hence to you can not, neither can they pass from thence to us," Luke 16:26. Because their opposite characters and spirit organisms in their entities, and in their principles, and in their qualities, and in their forms, have been voluntarily formed and made in their very creation itself; the good in and by living the truth of good, and the evil by violating and transgressing, and thence falsifying the truth of good into the falsity of evil. And truth universal is an indestructible and eternal principle, when either lived in its spirit and life, or transgressed and violated in its falsification into an opposite existence. As to the eternity and conservation of seed, or truth, see A. R., 565.

We are in no need *now* of *old ideas* and *dogmas* from men, *to aid us* in our *coming to the Living Word* and *to Living Nature*; for that Word and that Nature are alive only from God, and because God is in the Word and in Nature. Because we are in the crown itself of all the churches, we have new, fresh, living truths and good from the Lord alone immediately, as the Word, or Son of Man; and mediately through the Word and Heavenly Doctrines and the New Heavens; and through new natural forms—*every fruit and grain is new*. And God has forbidden *old ideas, thoughts and dogmas to us, viz:* “*And no one putteth new wine into old bottles; otherwise the new wine will burst the bottles and be spilled, and the bottles will perish. But new wine must be put into new bottles, and both are preserved.*” Luke 5:37, 38; Mat. 9:16, 17; Mark 2:21, 22; A. E. 193, 195; T. C. R. 784; A. R. 316.

APPENDIX TO CHAPTER V.

[*St. Paul Daily Dispatch*, November 5, 1881.]

RELIGIOUS CONTROVERSY—A ST. PAUL LAWYER'S ANSWER
TO ROBERT INGERSOLL—A PEREMPTORY CHALLENGE
TO A FORMAL DISCUSSION.

We have accepted the following from the writer, on the condition that, if Col. Ingersoll replies to it, we will print his reply and allow a reasonable limit to the discussion, which we know will interest our readers; but if Mr. Ingersoll does not reply, of course the controversy must cease here, for it would be altogether one-sided.

BROTHERS INGERSOLL'S AND BLACK'S RECENT DISCUSSION.

I brother them both for the small seed, though but a mustard seed of moral honesty I can find in them, for that is the vital principle of sterling Christianity; and finding that, though either may speak against the Son of Man, it shall be forgiven him by me, because it shall be forgiven him by my merciful Lord God Almighty. "And the morality in Christianity has never opposed the freedom of thought. It has never put, nor intended to put, a chain on human mind, nor a manacle on human limb." (Robert Ingersoll, in his reply to Black.)

Now this Christian morality is all that can give any man Christian principle, life, character, salvation and eternal happiness. This Christian morality toward God and man and ourselves is absolutely the all in all of Christianity itself. This is seen in its being the all in all of the decalogue and of love to God and man, or of a good and true life. "Christianity is the ordinary moral code." (Ingersoll, *ibid.*) I have not in either case quoted his full sentences, because the rest are but his entire

misconceptions and misapprehensions, and, therefore, do not affect his full and real admissions in that which I have quoted. Now I shall mail him the paper in which this is published, so that if he did not receive my book entitled "The Reasonableness of Christianity," which I mailed over two years ago to him, and also a letter informing him that, after reading the book, if the Christianity I presented in the light of the New Jerusalem had, in his opinion, one vulnerable point that he could successfully attack and overthrow, and would confine all his argument exclusively to the naked issue involved in his one single chosen and selected supposed vulnerable point, I could and would successfully defend Christianity against all attack. But we will have only one single point and issue, for if you can not find one single vulnerable point in all Christianity, is it not ridiculous and idle to be attacking it as a whole and in many points, when you dare not attack it in its most vulnerable point, to your mind. To argue it as a whole would require more books than are now printed, and no man could read them all in a lifetime. Hence, did not you and Mr. Black attempt too much, and hence fail? Now, with Black, you have perhaps most prominently attacked the eternity of the hells under an infinitely merciful, moral government. If Mr. Ingersoll will fix on the eternity of the hells as the vulnerable, indefensible point in the true Christian religion, I will accept his reply to Mr. Black, on that point, as his first article, and defend against it, as my first plea; but only in and for the love of the truth and good of Christian morality will we discuss, and not for mere victory without this love. I don't think you have shown your comprehension of the real question. I have shown you, in the book sent you, how in the omnipotence of divine truth only, and not by any power personal, I spiked Mr. J. A. Wheelock's guns and nailed him speechless to the wall; that is, sealed up his naturalistic and atheistic lips, so that they can not open. Now I can, upon any supposed vulnerable point, in your mind, in defense of Christianity spike your gun and seal up your lips in the omnipotence of divine truth, and of my living God against your god of atheism and naturalism and you as its worshiper, if the *Dispatch* will give us

each not to exceed one of its columns every other Saturday, for the purpose, until one is actually vanquished, as was Wheelock. If atheism and naturalism dare do this, let us have the demonstration. R. L. FARNSWORTH.

I sent the above published article, with also two letters, one of which the following is substantially a copy :

St. Paul, Minn., 44 Summit Avenue, November 4, 1881.

HON. ROBERT INGERSOLL,

My dear Sir and Friend : I enclose you a second challenge for a discussion on any one of your supposed vulnerable points in the true Christian religion, as revealed in all the books of the Bible which stand on their face as the word of God, and purport and claim in their own language to be such, and as opened in their meanings in the heavenly doctrines of the New Jerusalem as the the Infinite Fountain of rational and moral wisdom. I shall defend neither Catholicism nor any branch of Protestantism, nor justify any of their hells or ideas thereof, nor uphold any thing opposed to either rational or moral moral wisdom, and only seek their triumphant own vindication of themselves from misapprehension, *as alone divine*, and show that mercy itself, in wisdom itself, can only demonstrate themselves absolute and divine in perpetuating a divine government over beings of infernal characters and lives, and by governing them to eternity for their good. Very truly yours,

R. L. FARNSWORTH.*

* Because the divine order and laws, and divine modes of divine creation and existence and subsistence, and of spiritual and of moral and of divine natural government, proceeding from the Lord in His divine proceeding, love and wisdom of goodness and truth, is as absolute perfection and innocence and mercy and compassion over one human creature as over another, over the evil as over the good, and alike over these opposite characters of hell and heaven equally, in absolute uniformity, universality and unity in the Divine Being ; and in their conservation whatever the principle, quality and forms of their opposite characters of existence and subsistence, and however illimitably innumerable their opposite varieties. With moral receptacles of life, in their faculties of freedom and reason as to their right and rational use, or as to their wrong use or abuse, and irrational use, *is their own only responsibility absolutely, and the only and whole consequences are only upon themselves alone, as to each separate individual, for time and for eternity, and not a jot or tittle of it with God or His divine creation, or*

P. S.—Neither shall I justify or defend the Nicene Creed, A. D. 325, nor any constructions or interpretations of the word of God under it, nor of Catholicism, orthodoxy, nor of heterodoxy; nor shall I justify the *mere letter* of the word of God as more than the *appearance of real truth*, or *symbol*, or *representative*, or *sign*, or *parable*, *correspondence*, *cup*, or vessel containing, as above in this mere letter, the *divine truths* of all knowledges of goods and truths divine, in which its holiness and spirit and life exist.

In the book sent you, I have from its rational and moral wisdom already spiked every gun and sealed up every lip of Catholicism, orthodoxy and heterodoxy, in the silence of an utter inability to reply, and they know not what is the matter.

I will tell you, my friend, as you have fallen among thieves down at Jericho, viz., "*Power belongeth unto God*,"—Spm. 62:11—who says, "*Them that honor me I will honor*."—1 Saml. 2:30.

I, as an humble servant of the Good Samaritan, the Lord Jesus Christ, come to you who yet have all the possibilities for becoming a celestial angel in love, wisdom and life. The doors of your soul, your freedom and reason, are divinely given you for the opening of them up to all divine blessings and heavenly beatitudes, happiness and satisfactions to eternity, in their honest and sincere use in the proper humility of a child and creature of your Heavenly Infinite Benefactor and Free-giver of every good and true thing of your own life and all its enjoyments, from that Infinite Father as Creator, Preserver, Redeemer and Saviour, and asking nothing in return but your own highest and best development in

His divine government. This is as equally true since the Fall as before it, and of fallen beings as with those of the Golden age. Conservation of the universe in all its parts, and as a whole, is from equilibrium from the Lord. "All and single things in the universe, that is, both in the natural world and in the spiritual world, derive consistence from equilibrium. That this is the case, every rational man may perceive, since if there were a preponderance on one part and no resistance on the other, it is plain to see that both must perish. Thus, the spiritual world must perish if good did not react against evil, and restrain its continual insurrections; and thus, both heaven and hell would perish, and with them the whole human race, unless the divine alone effected such restraint."—Heaven and Hell, n. 592-596 and 597-603, and note g, of extracts from Arcana Celestia.

good and truth and love and wisdom divine, and your deliverance and salvation from opposite things. (I have added and amended somewhat.) R. L. F.

I have done this to my friend Ingersoll, to show him, while not too late, how inexcusable he may find himself for his work and opinions, that he can justify to no rational mind. Forty-five years ago, I threw away and rejected all religions and principles thereof that could not be grounded in the Word, knowing *that* alone was the wisdom of God, and not of man or priest, and have stood immovable ever since on that Divine Rock.*

I sent to Dr. John Ellis, (Homœopathic) of New York City, a challenge to John William Draper, M. D., LL. D., whose work, "History of the Conflict between Religion and Science," in but seven years has reached its eighth edition, as appears by the volume presented to me last Christmas as a New Year's gift, but have not heard from him. I presented also a copy of my work to Rev. Ganett, for an Unitarian author, who upon being informed that there was no man among Unitarians who would dare meet me as a New Churchman, speaking in

* I have selected the most difficult supposed point for discussion Mr. Ingersoll has raised. I do not mean that there is any real difficulty in the comprehension of this subject, except what arises wholly from our own ignorance, and lack of rational and moral wisdom, and the perception thereof, from non-enlightenment, growing out of our own states of unreformed and unregenerate life. The other points of his objections are nothing but misconceptions and misapprehensions of the Word of God, of miracles, and of the true Christian religion.

The characters of religionists of any people or age, used as but representatives, as the lion, eagle, serpent, Jews and heathen were, nor the characters of David or Solomon or others, as it is only representatively they are used, do not in the least affect the divinity of the Word. A miracle is the Infinite Life and Power operating secondary causes and forces, simply by invisible and, to us, unknown laws of divine order, above our comprehension from our limited wisdom, in the production of effects before us.

The *apparent* defect of the Word in its letter is its absolute perfection, in its thereby accommodation to mere corporeal, and sensual and fallen human life; and all these difficulties are fully answered and removed in the New Jerusalem, to all developing and progressive minds that will exercise the moral honesty of owning, using and living divine light from heaven.

and from the light of the New Jerusalem, and making a square and single issue upon the single point of the rationality of the acknowledgment and worship of the Lord Jesus Christ as the one only God of Heaven and Earth, the Infinite Personal Man and Jehovah, God of the Old and the Lord God Almighty of the New Testaments, and attempt to OVERTHROW THE RATIONALITY THEREOF. Mr. Ganett said he could refer me to a man, giving me the address of the editor of the Boston *Advertiser*, according to my memory. I accordingly addressed the editor, explaining all to him, but received no answer. No answer has ever been received to the analysis of Catholicism, of Solifidian Tripersonalism, and of Orthodoxy therein; though they can cast out H. W. Thomas for not believing what not one of them against me and the analysis given in the appendix to fourth chapter, pp. 9-14 and 230-239; can answer.

Now friends, this is to show you, before you enter ETERNITY, *your eternal home, that the Lord's mercy has provided from Heaven but one religion that can be fully justified, and that can be and is intrinsically in itself justified because it is divine in reason, intelligence and wisdom, That is God, The Crown of all the churches.*

Under the title, "*A Plea for Love or Life in Fruit, in Place of Solifidian Hate in the Fruit*," I published and sent to Committee on Memorial of Otis Clapp and ninety-three others of General Convention of New Church, analyzing the *falsity* of their *Solifidian only door into the ministry* under the authority of the General Convention, and accompanied the same with two letters demonstrating from the Heavenly Doctrines, or internal sense of the Word, and that sense in the literal sense and from reason, that *their door of self-intelligence* was an *absurd Solifidian lie* in its being an attempt to convert an *external ordinance*, which is but a *sign* of things, into internal or divine or

spiritual principles, and thence essentials, whereas all divine or internal or spiritual principles or essentials are from the Lord alone; and in this self-intelligence to undertake to convert external or material *signs* into essentials, that is, into divine principles, is to dissipate the divine in the church, for the divine is neither from a council of men nor from matter, nor does the divine owe men anything. The committee report, acknowledging all the premises, and then do not refer to *any divine authority*, for there is none that is not opposed to their conclusion of self-intelligence; but *they appeal and cry only to the gods of the self-intelligence around them*. See Deut. 7: 24-26 in A. C. 9194, 1551, 89, 32, and this work, p. 97; Numbers, 25. Rev. D. R. Breed, after reading both sides, said, "I think the Presbyterian the most liberal of any of the organizations." I could not refer to any charity of the General Convention to appeal to for help.

Brothers Sewal, Mercer and Gould propose a new quarterly review for the New Church, for the free and honest discussion of the New Church. In this church the Lord says: "BEHOLD! I MAKE ALL THINGS NEW!"

Man, men and councils work in externals in all they do, but the Lord makes all things new from the divine or internals, in all externals from the divine, which are only living or new from the divine in them. Men have never given a jot or tittle to the Ancient Word, to the Old Testament Word nor to the New Testament Word, nor to the Heavenly Doctrines of the New Jerusalem; not even Swedenborg has added a jot or tittle to them. He was but a cup or vessel to receive and transmit the Infinite Divine in the accommodation to us. Hence, unless this review entirely ignores the works of all men, ancient and modern, to get their reason, intelligence and wisdom "*from every word that proceedeth out of the mouth of God,*" they will neither honor God, nor will God honor them,

and give them the *divine or living new from Himself*; in which the New Church is built up in the interiors of the spirit, and from thence only in externals. They must first ignore man universal as a *finite nothing and less than nothing*, to begin honoring the Lord God Almighty, and then begin receiving the divine in their hearts to transmit as cups and vessels thereof to others.

If the Lord owes nothing to the Virgin Mary and the prophets and apostles and Swedenborg, he certainly owes nothing to the General Convention, nor the British New Church Conference, that begun in the external works of representatives, *such as casting lots, rebaptisms and re-ordinations*, from their own selfhoods and self-intelligence. Then if you do not rise above the works of man universal, *to honor only the Lord and His Word as opened in the Heavenly Doctrines, and as your minds are therein taught and illuminated by His Holy Spirit indwelling in the interiors of your spirits individually, your review will but be an utter failure, for not seeking the honor from God alone.*

The appendix of Chapter IV was more than ten years ago published and distributed in many thousand copies over the earth. After its publication, I was shown through a dream, by a mirror, my spiritual work in it from the Lord in His Word, by the exhibition in that mirror of my face and eyes without a blemish. I knew this was true and knew no sentence of it was written in selfhood or from it, independent of the influence of the Spirit of Truth. I had written and published a small sixteen-page pamphlet nearly twenty years before, and as to a line or two of it, I had knowingly departed from the divine guidance and influence, to write from selfhood. I saw myself in bed, in a dream, with a divine man-child, and was overlaying it somewhat, when the little child extricated himself and lifted himself up and avoided being overlaid by my recklessness. That small part of

the work written from selfhood caused me intense pain of mind. Afterwards, I wrote an article by request of Rev. J. P. Stuart for the St. Louis society and read it to that society. I had read, in a state of withdrawal from and elevation above the corporeal and sensual degree of the spirit's life, the work on the Divine Love and the Divine Wisdom, with the most intense delight, and then in that state I wrote that article, it being on the Incarnation.* A sister of the church said to me in indignation that she did not think that any one but the pastor should read articles to the society. At the request of the pastor, I sent it to the Boston New Jerusalem magazine. Afterward, in a dream, I saw that divine man-child come to me and kiss me on the lips with so many kisses I felt ashamed; I was so undeserving of such expressions of love. The article, after being refused at Boston, went to New York to the *Messenger*, and there being refused was sent to Philadelphia, and being again refused, Brother B. F. Bar-

*The Incarnation is but the Divine Truth of Wisdom, Intelligence and Reason; and the Divine Good of Love, Life, Virtue and Power, in Divine Accommodation to the wants of fallen human creatures, therein, for their recovery and restoration into orderly life in and by their own voluntary co-operation. It is, then, thus communicating and giving to their faculties of reception and use, as creating and developing human beings, this new light of reason, intelligence and wisdom, and new life of love and affections, and thence power of activities therefrom; for divine and orderly life and forms of life, and heavenly happiness, in and by this Incarnation of the divine principles and means therefor, for man's use of them. The evil principles in their power, and seductive influences, which were actually depraving and degrading him to hell, in his very development and creation into his form of existence, are symbolized and represented by the evil animals and enemies to him, which he was to be given power over, by the Lord God Almighty in His Incarnation and Glorification as the Redeemer and Saviour of universal man, but only as to all who were willing to be redeemed and saved; in the following words of the Word of God: "Because thou hast made Jehovah my refuge, the Most High thy habitation, there shall no evil befall thee. . . Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet." Spm. 91:9, 10, 13. "Behold I give unto you power to tread on serpents and scorpions, and on all the power of the enemy, and nothing whatever shall hurt you." Luke 10:19. "And ye shall say to this mountain (of diabolical evil), be thou removed and be thou cast into the sea (sig. hell), and it shall come to pass. And all things whatsoever ye shall ask, believing, ye shall receive." Mat. 21:21, 22; John 14:12; 17:2, 3, 22, 26.

rett wrote me he mailed it to me, but I never received it. I was in no way affected in the least by any of their refusals, except by surprise at them.

I was now afterward engaged in some very important chancery suits, involving in their decisions some over two thousand cases, and large interests in real estate against the city of St. Louis, Mo. Having about all the valuable works on jurisprudence after a long experience in law practice, and under a rule of my life, never to stop the investigation of any case until I had mastered it; I found the gordian knot of the case in its central principle. I could by no labor, study, investigation or exhaustive research cut this gordian knot, or tell which of its opposite sides to take. I, at last in my trouble, in the blindness, weakness, and nothingness of unaided human reason, of necessity, turned to my Lord God, and went in my utter and hopeless helplessness in myself alone, to Him, confessing all to Him, and asked Him for light to understand this identical central principle. He said again to me, "*Let there be light and there was light.*" I knew He had given me the solution of the case, and that I understood it. In my speech in the case, in court, Judge Clover interrupted me, and asked me "*If I did not take the other side of this identical question.*" Recollecting instantly the solution from heaven, and having not a doubt of it, I said, "*No sir, I take exactly the other side.*" He replied, "O, I thought you took the other side as your position." I said, "*No sir.*" I then acknowledged God in this particular and special Providence, and that it was given to show me more clearly the Divine Fountain of my life, my light and my strength, in law practice, and of all real success; and it was wondrous in that case. I afterward became a prodigal son, from all prior states, and freely confessed the same in the wilderness. In the wilderness alone I find, know, and feel the omnipotence of the Word

in all its divine truths ; and in their power, looking up to the Lord alone, I know I can overcome all known evils as a spiritual conqueror. Where but in The New Jerusalem can you find this divine life and power?*

INCARNATION AND EXPIATION BY DIVINE BLOOD.

Man as a morally fallen being, can not be reformed and regenerated, or remade ; without the moral filth and depravity of the fall in his will and understanding of his natural mind entering into the construction of that natural organism of his spirit and character ; being purified or expiated or reformed. His character proceeds from his depraved heart and thoughts thence, and thence words and deeds constituting his life. Hence, to purify or expiate that life, in the creation of its spirit organism of character, it must be given from the Lord a divine principle of purification or expiation, in its very forma-

* This is the end, cause and reason of the incarnation of Divinity in a Divine Manhood and as a Divine Man, in Infinite Life and omnipotent power: to impart and communicate from Himself of that Life and Power, accommodated to rational, moral and spiritual creatures, in their wills and understandings, and by reforming and regenerating life. He can give them recovery and restoration from the consequences of wilful life in sin ; wherever freedom and reason in each one could be induced in any possible way to use the divine provision of infinite, adequate and divinely accommodated means for that merciful use, end, cause and reason. That Divine Man is now operating in the minds and hearts of humanity, in His divine light, glory, power and life of the New Jerusalem from Heaven, in which this recovery and restoration to true and good manhood may be surely and absolutely and certainly effected to stand fast in its new principle, quality, form and life to eternity ; or opposite forms of infernal existence will be voluntarily formed in irrationality, to stand equally fast to eternity. For, "There is nothing that exists but in a form, and *state* (either good or evil) *induces that form*; wherefore, it is the same whether we say that the *state* of a man's life is changed or that its *form* is changed. All of a man's affections and thoughts are in *forms*, and thence from *forms* (as receptacles of all accretions by influx) ; for *forms* are their *subjects*. If affections and thoughts were not in *subjects*, which are *formed*, they might exist also in skulls without a brain, which would be the same thing as to suppose sight without an eye, hearing without an ear, and taste without a tongue. It is well known that these are subjects of these senses, and that these subjects are forms."—Conjugal Love, n. 186.

tion and creation of its organic character. And Incarnation is but the accommodation of divine life in divine good and truth for the purification or expiation of all impurity and depravity from this New Birth and New Creation or Reformation and Regeneration. The Word of God, is the Name or Principle and quality of God, and is the Tree of Life, and is this Divine Principle of this expiation or purification of character, Deut. 8 : 3, Matt. 4 : 4, Luke 4 : 4. "*It is written that man shall not live by bread alone, but by every word of God.*" Then the whole Word in its complex Decalogue of ten, or all its principles, has but TWO ESSENTIALS. 1st. THE ACKNOWLEDGEMENT OF ONE GOD. 2d. *Expiation or Reformation by, REPENTANCE OF LIFE* of its negative commandments. The Word then has three Symbols or Representatives of Its Expiatory or Purifying and Nourishing Life, Virtue and Power in its Literal, Spiritual, and celestial three Senses. 1st. Its first symbol, is *water* for the purification and nourishment of the body in its uses to the body, represents the corresponding uses of the knowledges of the natural and moral truths of the Literal Sense of the Word of God, for the purification or expiation and nourishment of the spirit and mind of man.*

* "By expiation is meant deliverance from damnation, and hence the pardoning and cleansing of sin." A. C. 9076. "The Lord's expiation or propitiation is protection from the overflowing of evil." A. C. 645. The separation of evil by good from the Lord, was represented by the expiation effected by the sin offering. A. C. 3400. Expiation by blood signifies the holy proceedings of the Lord's Divine Human, A. C. 4735, thus purification from evils by the truths of faith, derived from the good of love," 10,208. "The process of expiation when Aaron entered into the holy of holies (Levit. 16), represented the regeneration of man, to his attaining a celestial state; and the Lord's glorification." A. C. 9670. So there was no substitution, nor vicarious sacrifice, nor expiation in that sense, in the Lord's glorification, between the Father and Son; nor is there any more in man's regeneration," as says the Lord. "*As the Living FATHER hath sent me, and I live by the FATHER, so he that eateth me, even he shall live by me.*" John 6: 57. How false the doctrine of expiation as commonly received, is illustrated and shown. A. C. 9937. Only a few sentences can be quoted, "*How the Lord carried the iniquities of the human race, that is fought with the hells, and subdued them*

2d. *Wine of the Vine*, for the purification and nourishment of the body in its uses to the body, represents the corresponding uses of the intelligence of the internal sense of the Lord, as the Word and TRUE VINE, whereby we may become his living branches. 3d. *Olive Oil* in its uses for the purification or expiation and nourishment of the body, in all its manifold uses to the body, represents the corresponding uses of the divine of the celestial sense of The Word of God to the heart, the understanding and to the rational moral mind of the soul and spirit of man. But as the body is effected in its formation and creation mediately and by increments, from *water, wine, and oil*, by their all being progressively turned into blood, and flesh, and flesh is purified or expiated only through purified or expiated blood, so the reason, the intelligence, and the wisdom of the three discrete senses of the Lord as the Word; expiate or purify the blood and through the blood, purified in the lungs, purify the flesh of the organic character of the spirit mediately; and as the means of effecting the renovation or purification or expiation, of his reigning and governing love of his will, understanding, and life, making his character. "Love and wisdom, two principles in a marriage, proceed continually from the Lord, because they are himself, and from him are all things; and the things which are from him fill the universe, for unless this were the case, nothing which exists would subsist. There are several spheres

while he was in the world, and thereby (in accommodating the divine sphere to the wants of man), and thereby acquired to Himself the Divine Power of removing them in all who are good; and thus he was made merit and justice (in and by the communication of their virtue to man for his actual deliverance and salvation), Isa. 59: 16-20. In His temptations, "He bore our diseases, and carried our griefs, etc. He shall see the labor of His soul and shall be satisfied, and by His wisdom shall He justify many, because he hath carried their iniquities and thus hath borne their sin." A. C. 9937. That is, hath accommodated His divine truth, which is divine blood, viz., the divine blood of the Lamb, or of Divine Innocence, to the purification of man's spirit.

which proceed from him, (All the proceeding of His Divine Flesh and Blood); the sphere of the conservation of the created universe; the sphere of the defence of good and truth against evil and false, the sphere of reformation and regeneration, the sphere of innocence and peace, the sphere of mercy and grace, with several others; but the universal of all is the conjugal sphere, because this is also the sphere of propagation, and thus the supereminent sphere of the created universe by successive generations. That this conjugal sphere fills the universe, and pervades all things from first to last, is evident from what has been shown above, that there are marriages in the heavens, and the most perfect in the third or supreme heaven; and that besides taking place with men, it takes place also with all the subjects of the animal kingdom in the earth, even down to worms; and moreover, with all the subjects of the vegetable kingdom, from olives and palms, even to the smallest grasses.* That this sphere is more

* That the entity of an angelical man, propagating its own principle and its own quality in the organism of an eternal spirit can only be born and formed and created by religion and by the truth and good of religion, becoming, through the will, understanding and life, incorporated by spiritual and moral increments into that spirit organism. And the man-devil or man-satan, can only be created, formed and made an infernal and eternal spirit-organism of the hells, by the wilful abuse of its human faculties of free will and reason, in the falsification of truth and adulteration of good in their conversion and perversion into opposites, in irreligion, thereby to propagate their own identity of principle, quality and organic spirit. And by and through these opposite identities and the propagations thereof, is the conservation of the universe of the heavens, and the hells their opposites, both equally eternal and unchangeable. "That the very origin of conjugal love resides in the inmost principles of man, that is, in his soul, is demonstrable to every one from the following considerations alone; that the soul of the offspring is from the father, which is known from the similitude of inclinations and affections, and from the general character of the countenance derived from the father, and remaining with very remote posterity; also from the propagative faculty implanted in souls from creation; and moreover, by what is analogous thereto in the subjects of the vegetable kingdom, in that there lies in the inmost principle of germination the propagation of the seed itself, and thence of the whole, whether it be a tree, or shrub, or a plant. This propagative or plastic force in seeds in the latter kingdom, and in souls in the other, is from no other source than the conjugal sphere, and which is that of good and truth, and which perpetually emanates and flows in from the Lord the Creator, and Supporter of the universe."—Conjugal Love, n. 238.

universal than the sphere of heat and light, which proceeds from the sun of our world, may appear reasonable from this consideration, that it operates also in the absence of the sun's heat, as in winter, and in the absence of its light, as in the night, especially with men (homines). The reason why it so operates, is because it was from the sun of the angelic heaven, and thence there is constant equation of heat and light, that is conjunction of good and truth; for it is in a continual spring. The changes of good and truth, or of its heat and light, are not variations thereof, like the variations on earth arising from changes of the heat and light proceeding from the natural sun; but they arise from the recipient subjects." Conjugal Love, 222. Here is the Incarnation of Divine Flesh in Divine Blood, which came down from Heaven the Life and Light of the world; which their spirits must eat and drink; "Except ye *eat* the *flesh* of the Son of Man and *drink his blood*, ye have no life in you." John 6:53. Expiation or purification or renovation is not by washing in blood in any instance, or representation; but it is an expiation or purification of the spirit by drinking the divine truth of divine wisdom of the Lord as the Word; and by eating the divine good of the divine love of the Lord as the Word, *in the acknowledgement of One God and Repentance of life.**

* n. 235. THERE ARE SPIRITUAL HEAT AND SPIRITUAL COLD, AND SPIRITUAL HEAT IS LOVE, AND SPIRITUAL COLD IS THE PRIVATION THEREOF.

"Spiritual heat is from no other source than the sun of the spiritual world; for there is in that world a sun proceeding from the Lord, who is in the midst of it; and as it is from the Lord, it is in its essence pure love. This sun appears fiery before the angels, just as the sun of our world appears before men. The reason of its appearing fiery is, because love is spiritual fire. From the sun proceed both heat and light; but as that sun is pure love, the heat thence derived in its essence is love, and the light thence derived in its essence is wisdom; hence, it is manifest what is the source of spiritual heat, and that spiritual heat is love. But we will also briefly explain the source of spiritual cold. It is from the sun of the natural world, and its heat and light. The sun of the natural world was created that its heat and light might receive in them spiritual heat and

No one therefore can by any possibility enter into eternal life, unless he enters by the *divine door*, of THE FIRST of all the commandments, "*And the FIRST of all the commandments is, HEAR, O ISRAEL, JEHOVAH OUR GOD IS ONE JEHOVAH.*"—Deut. 6 : 4. "THE FIRST OF ALL THE COMMANDMENTS IS, HEAR, O ISRAEL, THE LORD OUR GOD IS ONE LORD."—Mark 12 : 29. Prayers to the Father as one person, for the sake of the Son as another person, never reach heaven nor the Lord. They don't enter by the *door* of its highest, most supreme and first of all the commandments. Therefore they have no real reverence for the Lord, nor His highest commandment. He still does all things for their good according to their states of self-intelligence, notwithstanding they have more reverence for the creed of men than the Word of God.

THE TWO WITNESSES OF THE HISTORY OF EVERY LIFE
PROPHETICALLY. WRITTEN FROM GOD FOR TIME AND
ETERNITY.

There are two divine principles, viz., the divine principle of *truth itself universal*, and of *divine good itself* as the light by means of the atmospheres, and might convey spiritual heat and light even to the ultimates in the earth, in order to produce effects of ends, which are of the Lord in His sun, and also to clothe spiritual principles (as causatives) with suitable garments, that is with materials (as but instrumental things) to operate ultimate ends (by their proper things) in nature (as but the instrumentality of spirit). These effects are produced when spiritual heat is joined to natural heat ; but the contrary comes to pass when natural heat is separated from spiritual heat, as is the case with those who love natural things (supremely in their abuse or sinful use), and reject spiritual with such, such spiritual heat becomes cold (or perishes). The reason why these two loves, which from creation are in agreement, become thus opposite, is, because the dominant heat (the divine) becomes the servant (of evil, which it as opposite to evil can not serve), and *vice versa* ; and to prevent this effect, spiritual heat, which is Lord, then recedes (in the further creation of that subject in divine order), and in those subjects, spiritual heat grows cold (and perishes), because it becomes opposite. From these considerations, it is manifest that spiritual cold is the privation of spiritual heat." (In a subject of creation.)—Conjugal Love, n 235.

entity and essence itself of that truth as but the form of good universal, which two principles as divine intrinsically from their divine virtue and life, testify and witness to every human entity and form of life, that these two divine principles are in themselves as divine the *TWO ESSENTIALS of all human life*. That all that originates, exists and subsists, human entities and forms and life and enjoyment universal, are these two divine principles. That their testifying and witnessing to every one is always given in the understanding of truth and in the living of it for its principle of good, of which it is but the form. Thus these two divine principles are realized by the two human faculties of understanding and will, by the full knowledge and actual life of them. The *use* and *life* of the knowledge of *real things* are the only possible ways of realizing the testimony and witness of the virtue, power, life, recompensing and blessing, inherent in real things from *such using, living and appropriating* them as divine, and God, the Creator and Moral Governor, as their Origin and Source. Thus God in them all, as *THE ALL in all*, is acknowledged in the development of gratitude, a moral Governor and Government, as acknowledged in all the heavenly doctrines or truths of Christian morality of life and character, and the divine laws of order lived as divine. As the body is developed as a healthy and perfect body by the goods of food and by the water, milk, wine and oils of drink, in their appropriations and incorporations, into that body; of which to us as minds using and enjoying these bodies know, so they are their own witness, and bear their own testimony to every one of our individual minds; so the good of every truth of the heavenly doctrines of the New Jerusalem of genuine Christian morality appropriated and incorporated into the mind and spirit of the spiritual body of man, making a healthy, perfect spirit and

character; are their own witness and testimony to every individual man. Apoc. Rev. n. 490-517.*

ETERNAL, UNCHANGEABLE DIVINE TRUTH IS THE SEED-PRINCIPLE FROM WHICH IS CREATED ALL HEAVENLY MEN.—John 1 : 1-18 ; Luke 8 : 4-21 ; Mark 4 : 3-34 ; Mat. 13 : 3-52.

It is manifest they are only created in and by a religious life of Christian morality, in individual honesty, sincerity and integrity of character, by the increments of voluntary acts and words repeated into the formation of habits, until those habits have made fixed characters, and the governing love and the ruling end and enjoyment of life ; with each one making a heavenly man. That the opposite, or the infernal man, then, can only be

* So in Christian Morality, is the only fruit of Christian Principles, Christian Conduct, Christian Life, Christian Character and Christian Happiness, Christian Peace and Christian Contentment, and Satisfaction in the Lord and His Moral, Spiritual, and Eternal Government ; under all circumstances, at all times, and in all events, and trials, perils, sickness, and death itself, is its own witness. No subject of creation, in genuine Christian Morality, realized either his life, or character, or his happiness ever a failure or an abortion, or wilfully ended his life by suicide. Nothing but Christian Morality in Character and Life ever has or ever can give to any subject of creation, a true and good creation of perfect manhood and womanhood. Nothing else can make man or woman a true witness and competent testimony of the *divine virtues* of the Heavenly Doctrines of the New Jerusalem, and of the Infinite Life of the Lord Jesus Christ accommodated to man as a subject of creation, for His Spiritual and Moral Government. The Golden, Silver, Copper, and Iron and Iron and Clay mixed ages of the first eleven Chapters of Genesis were in their degree as such subjects were witnesses. Abraham, Isaac, Jacob, Joseph, Moses and the Prophets as such subjects in their degrees were and are standing witnesses. The Lord Jesus Christ as the very substance and fulfillment of every word of the Old Testament Scriptures as symbolic and representative ; and as Divinity Himself in The Son of Man as Infinite Man is The Absolute Witness from Eternity to Eternity. The Apostles and Disciples, were divine witnesses, standing forever. Emanuel Swedenborg, was made the great, true, and good witness of all the past and present in the spiritual world, by actual sight, for twenty-seven years of his active and Christian moral life.

I am a true witness, with many others, to the exclusion of all doubt, of the life, light, virtue, reality, and power of the Heavenly Doctrines of the New Jerusalem, as The Word of God opened from heaven.

created in and by the opposite irreligious life of the immorality of vicious and criminal conduct in wilful and voluntary acts and words, by increments of the whole life. There is an absolute certain and infinite means of discriminating between what is *only an apparent good*, and that which is a *real and lawful good*, by Him who, as Creator, Conservator and Moral Governor of His own Kingdom, *governs it* in immaculate innocence, mercy and divine goodness of Divine Love and Divine Truth and Divine Wisdom, for the good of each and of all impartially. And this is the absolute, eternal and infinite and unchangeable law of order and life and of discrimination between *goods apparent* and *goods real*, viz., “*Man shall not live by bread alone (good alone), but by every word of God.*”—Mat. 4 : 4 ; Luke 4 : 4 ; Deut. 8 : 3. That is, there is no possible attainment of any *real good* to man, but by *the living*, the *principle of good of every word from the mouth of God*, which is the *good* of Christian morality, and is in its complex in the ten principles of the decalogue, and which ten principles of repentance of immoral life in negative commands, and of moral life in positive commands, in their complex when lived, create the Christian man into the Christian character of loving the Lord and His Kingdom and all His subjects as neighbors, according to each one of their states impartially, with all the heart, with all the soul, with all the mind and strength. Hence the creation of infernal men is made only by the living the *apparent* or *only seeming good of immorality*, the very opposite of Christian morality, and it is *only the seeming good* that is in fact directly opposed to every word of God ; and as Christ is the Word or Truth, it is the *seeming good* that is the opposite of Christian morality, or is unchristian immorality, and hence is unchristian character and unchristian life. And as the created Christian man, a spirit of an eternal spirit organism, is the very

opposite of an infernal man, a spirit of an eternal spirit organism, it is a manifest demonstration that when you progress in your supposed reforming process upon your infernal man, until this entire opposite entity, identity and form of the evil and false was utterly extinguished, you have nothing thereby of a new creation even begun ; and that you have not from this opposite seed-principle of infernal character, form and life been able to propagate an opposite seed of opposite organism of life, or in any way to derive or create it through opposite parentage. It would be, in every instance, a new conception, new birth and new creation from opposite parentage. And then they are all made in the very new conception, birth and creation itself, by the universal, uniform law and unity of all laws of order in creation itself, in the materialism of time and place only, and not out of it, in the immaterial or spiritual world. And in these laws there is none for bringing back already created spirits and characters, and old forms of spirits, from the spiritual world into the natural world to make them over ; nor has there ever been an instance of it. One instance of such amending divine creations would be a demonstration on the part of the Creating Wisdom of some imperfection in His Divine Creation, which would be an absurdity and idiocy to suppose such a demonstration a possible thing.* For all divine creations, on the divine side, are equally perfect.

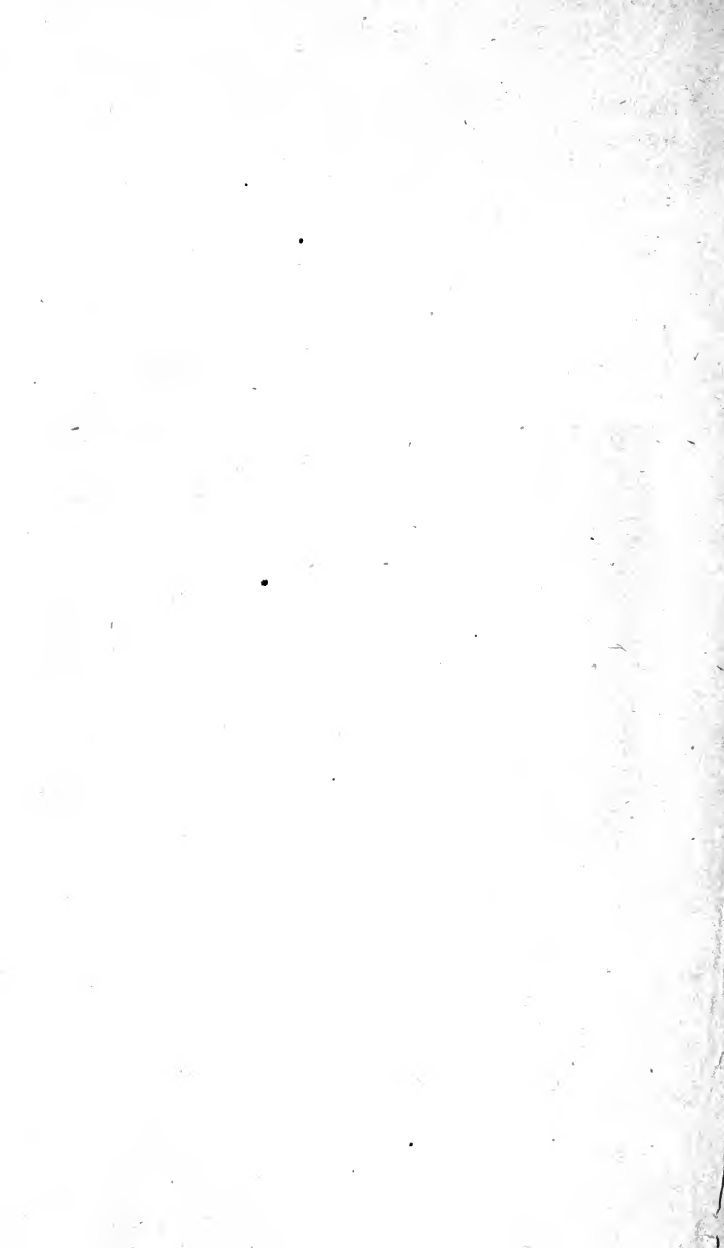
* The creation of every entity and form of vegetable, or of animal, or of human life, is but creation of a receptacle in an organism as a whole, and in all its parts by little increments from all the spheres of creation, existence and subsistence, to every originated and existing thing. And all these spheres are from the LORD in His Spiritual Sun of Love and Wisdom. So every particle of the beginning of the seed of every vegetable in a form, is from these spheres operating in and upon and through the parent vegetable, until an organic seed is created as a whole and in every part, made adequate to becoming a receptacle of these creating, existing and subsisting spheres. So in its very creation are fixed all its future possibilities, and they are also equally unchangeably fixed for all the propagations thereof in endless successions. So there is universality, uniformity, and unity in

The soul in an eternal spiritual body, must, by an orderly creation in the proper use individually of the germ human faculties of freedom and reason, derive the capacity before it can become the receptacle of the divine knowledges, which used voluntarily only can give man, as a rational spirit, an apprehension and comprehension of God as a Personal and Infinite Man, and as Creator and Moral and Spiritual Governor in His Infinite Government. There is not a man now on the earth in the denial of the Divinity of the Lord that can form any distinct conception of God at all, as Ingersoll, Draper, et al., are standing witnesses. Men who have *blighted* their creations in self-worship, self-conceit and self-derived intelligence, in the place of becoming wise by living "*upon every word proceeding out of the mouth of God,*" who is the Creator, Moral Governor, Father and Conservator of His own universal human moral government, are neither rational, intelligent or wise. This *voluntary blighted state* of human incapacity, and of wickedness, conceit and vanity, the very opposite of humility, innocence, reason, intelligence and wisdom, is what constitutes the state, character and principle of infernal life. This learned class of idiotic sciolists can but think in

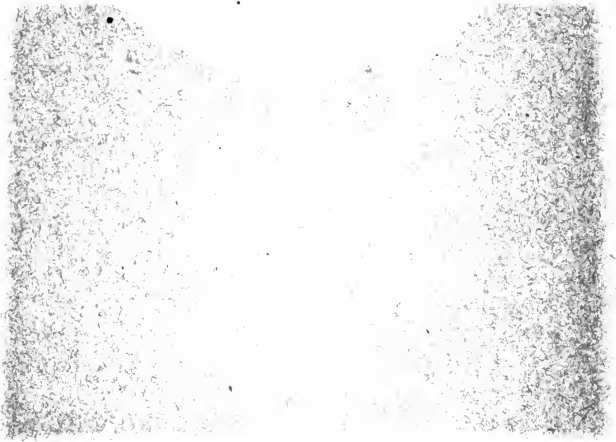
the order and law of creation, and there is the absolute, and infinitude, and eternity in all—the Divine of the Divine Creation and Conservation. This same is equally true of the creation of both the seed of every animal and of every human, and in the creation of every animal and of every man, from their respective seeds. Then if this is true of animals and of vegetables, of but temporary forms of life and existence, how infinitely more is it true of the formation and the creation of human souls and minds, that exist forever; and that their creation of their souls and minds in eternal reigning, loves, characters, and spirit-forms of life, is but *an increasing extension of their lives*, as organic receptacles of life, existence, and subsistence from spheres, *into those spheres and into the illimitable societies of Heaven as One Grand Man, from the INFINITE MAN*, as Creator and Conservator. And so the creation of infernal characters in their forms, is but *an increasing extension* of the evil, into the infernal spheres of the hells and into the societies of the hells as a monster evil man opposite to the heavens, and is also *an eternal arrangement of every one* in and toward heaven and hell in all.

their minds that religion is but for weak-minded men, women and children. They will soon be devils and satans of the hells, if they confirm life and character in this wickedness, for this is the sin never forgiven or healed.









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